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The Lord existeth through himself, out of whom and through whom all things were, and are, and will be.—*Hindu Shastra,* 500 *B. C.*

O Spirit, only seer, sole judge, light of the world, son of Prajapati, spread thy rays and gather them! The light which is thy fairest form, I see it. I am that immortal person, Om!—*Upanishads.*

THEOSOPHY

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MASTERS AND THEIR MESSAGE

SOME CHAPTERS FROM THEOSOPHICAL HISTORY.

DISRUPTION OF THE SOCIETY.

> Night before last I was shown a bird's-eye view of the Theosophical Societies. I saw a few earnest reliable Theosophists in a death struggle with the world in general, with other nominal but ambitious—Theosophists. The former are greater in numbers than you may think, and *they prevailed,* as you in *America will prevail,* if you only remain staunch to the Master's programme and true to yourselves.
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> H. P. Blavatsky, Letter to W. Q. Judge, 1888.
> (From *Lucifer,* June, 1891.)

THE Theosophical Society was founded in 1875. Its first Object was the establishment of a nucleus of a Universal Brotherhood of Humanity without any distinction of race, creed, caste or condition. Its subsidiary objects were the study of comparative religions and philosophies, and the investigation of the unexplained laws of nature and the powers latent in man. In all the din of battles that have raged ever since, no voice has ever been raised by foe or friend to question the validity of the three great Objects of the Society founded by H. P. B., or the validity of the Fundamental Propositions upon which was reared the structure of the Philosophy she taught. The reason is simple. The basic object of the Society, and the basic propositions of the philosophy it was meant to embody, are unassailable because they are axiomatic. They rely for their authority upon no historical formulation, no arguments, no proofs external to the experience of the individual. It is precisely because man *is* a soul, and as such, universal in time and space, that the all-inclusive nature of the fundamental object and the fundamental propositions needs but to be understood to be accepted. They cannot be gainsaid by the man to himself.

The struggle and the warfare are not in the fundamentals. It is when we come to the personal, the human, attempt to apply these fundamentals to that existence in which we are presently engaged that the "holy war" breaks out. This holy war is renewed in life after life by the individual. It is that "series or changes in the soul" of which reincarnation with all its incidents is the effect. This struggle within constitutes the evolution of the soul, and goes on *pari passu* with the series or changes in body and circumstance which make up physical evolution. The physical and metaphysical changes in any life, or in all lives, proceed from the efforts of the soul within. All evolution is from *within outwards,* and man is the living witness to this Universal Law and to the mode of its action.

The Theosophical Society was and is a body of students, and unless its history be considered in the light of its Objects and the Philosophy it was meant to study and apply, all that can be perceived is a mass of effects to which each will attach such significance as his partialities and prejudices make inevitable.

Two years after the Society was founded, H. P. B. published *Isis Unveiled,* with this inscription: "The Author dedicates these volumes to the Theosophical Society, which was founded to study the subjects on which they treat." There is much evidence that all that she wrote was avidly perused, both within and without the Society, but no evidence at all of any nucleus of Universal Brotherhood, any attempt to apply the teachings contained in *Isis,* any recognition of their spiritual, philosophical and ethical bearing. On the contrary, there is unanimous record of a fierce thirst for phenomena and the acquisition of occult powers on the part of those who remained active in the Society—a small number, as most of those who were originally attracted, failing to find what they sought, drifted out as they had drifted in. The few who perceived the vague outlines of some unknown continent edging the horizon of their sea of hopes, pushed on determinedly.

The *Occult World* of Mr. A. P. Sinnett, published in London in the summer of 1881, and based on experiences of Mr. Sinnett with H. P. B. in India, and on letters received by him through her from her unknown Masters, shows how utterly the real objects of the Society had been forgotten, and the real purposes of its Founders ignored. Messrs. Sinnett and Hume, the one the Editor of the government organ, and the other the Secretary to the Government of India, were intensely interested in the new phenomena and the new Society. Both were men of standing and education, and of such courage that they entered fearlessly on the pursuit of what they perceived would, if true, be subversive of the whole edifice of modern civilization—of church and state and science—once the new teachings gained firm footing. And it was this firm footing they were prepared to sacrifice all to give it, provided only that the Masters would give *them* indubitable proofs of Their phenomenal powers, and back up a society established by *them.* To this the Master replied that the world is not ready for too staggering proofs; that humanity is yet too near

the dark ages; that there already existed a Society sanctioned by Them and that it was not founded to be a "miracle club;" that the way had been pointed out and was open to all who might choose to tread it, and that "ingratitude is not one of our vices." And Messrs. Sinnett and Hume were advised, "yet you have ever discussed but to put down, the idea of a Universal Brotherhood." These admonitions were repeated over and over again, in letters from the Masters to Sinnett, to Olcott, and to many others.

In the *Supplement* to *The Theosophist* for July, 1883, H. P. B. printed an article entitled, "Chelas and Lay Chelas," which stressed the requirements of the path of true occultism or Theosophy in language so clear as to be impossible of misconception. At that time *The Theosophist* was the only publication devoted to the Society and its teachings, and circulated widely in Europe and America as well as in India. The article is as true to-day as when written, but remains unknown to most students.

The circulation of Mr. Sinnett's books and of *The Theosophist,* the incessant activities of the founders of the Society, witnessed an ever-increasing membership in the Theosophical Society. *The Path* was begun by Mr. Judge in New York in 1886. Its opening editorial at once set forth the basic principles of the philosophy and the primary objects of the Society. In his magazine, in December, 1886, under the title of "The Theosophical Mahatmas," H. P. B. repeats again the ancient eternal principles which constitute the *sine qua non* in the evolution of the soul, and calls attention once more to the failure of the students practically to apply the teachings given.

In 1887 H. P. B. founded *Lucifer* at London, and her writings therein show how ceaselessly she strove in Europe, as Mr. Judge in America, to bring home to the student body called the Theosophical Society that the philosophy of the Masters was not given to the world, nor the Society founded by Them, with any other end in view than the ideal progression of Humanity, and that no amount of intellectual acquisitiveness, no persistency in the strife for "occult powers" would do other than raise for the students well-nigh insurmountable barriers to true and real progress.

In the autumn of 1888, H. P. B. established the Esoteric Section of the Theosophical Society, and announced to the members that its purpose was to restore the work of the Theosophical Movement to the lines originally laid down. She stated that after fourteen years of effort on the part of its Founders the Society had proved a "dead failure in all those objects which ranked foremost in the original foundation," and that the Esoteric Section was to be a further attempt to establish that nucleus of Universal Brotherhood through which alone help could come from the Masters to its members and to the world. In this work Mr. Judge shared from the first and the guidance and direction of the membership lay with him in America and with H. P. B. in Europe and elsewhere.

Under this joint impetus, and with a membership each one of which had solemnly pledged himself to the God within himself to

make Theosophy a living power in his own life, the Theosophical Society was given a new lease of life, the Esoteric Section becoming its heart and soul. The American membership of the Society increased largely, the circulation of *The Path* grew till it became the strongest of the theosophical publications and was throughout its life, as H. P. B. wrote Mr. Judge, "pure Buddhi."

After the death of H. P. B., the Esoteric Section was reorganized, as we have recounted, under the dual headship of Mr. Judge and Mrs. Besant. From then on until 1894, Mr. Judge made the same efforts to clarify and keep straight the path of Mrs. Besant that H. P. B. had put forth for Col. Olcott, and with the same final result. Like Col. Olcott, Mrs. Besant, eager, proud, prominent in the public eye, intellectually agile, lacking in spirituality, fell prey to adulation, ambition, vanity and jealousy. Lacking fundamentally in humility, devoid of any intuitional perception of the difficulties in the path of practical occultism, yet avid for "powers" and phenomena, she, like Col. Olcott, turned into every "side path" that promised immediate psychic returns. Her noblest qualities of zeal and devotion to the cause of the Society made her a ready victim to the Jesuits of the Orient the moment her ear was opened to whispers of doubt in regard to Mr. Judge and to simulated reverence for herself as the great Western exponent of Theosophy, whose duty it was to "purify" the Society. Precisely the arts that had availed to turn Col. Olcott to ingratitude, treachery and calumny toward his friend, benefactor and teacher, H. P. B., were all too successful in poisoning the mind of Mrs. Besant toward Mr. Judge. Of all the victims of the Dark Forces which must, if Theosophy be true, ever strive to undo the work of the White Lodge, Col. Olcott and Mrs. Besant, to our mind, are the saddest illustrations, whether viewed from the standpoint of their own undoing, the many who followed them through faith in them and their representations, or the world of men whose minds have been closed to the message of Theosophy through the scandals and ill-repute traceable to the accusations and actions of these two. Many are the books attacking, maligning and "exposing" Theosophy and H. P. B. Their thunders are provided by extracts from the published writings of those theosophists who, to sustain their own position and bolster their own claims to precedence and pre-eminence, vilified and calumniated their Teachers, perverted their teachings, and abused and abuse the sacred names of the Masters to support their pretences and pretensions. The world listens to names and claims, not evidence, and when Col. Olcott vilified H. P. B., and Mrs. Besant vilified Mr. Judge, it was enough and more than enough for most. "Where there is so much smoke there must be some fire," we say, and in our evil hearts accept an accusation as a conviction. In the life of true occultism its real followers do not defend *themselves* against ingratitude or treachery. How many Theosophical students in 1885 studied the Report of the Psychical Research Society, and then defended their teacher, H. P. B.? *Not one.* How many of them to-day have gone over the record

of the many vicious attacks within as well as without the Society on the name and fame of H. P. B. and W. Q. J., and defend the honor of their Teachers as they would their own? Since the publication of the present series of Chapters from Theosophical History was begun we have received not a few letters from men and women still living, who were members active in the period of which we write. These theosophical worthies advise us to "cease these assaults on prominent Theosophists;" to "let bygones be bygones;" and instruct us that these things of which we write are ancient history and that no good can come from raking over the ashes of the past. Then these same letters will bemoan the false teachings that are everywhere current under the name of Theosophy; will commend the United Lodge of Theosophists for re-printing the old out-of-print magazine writings of H. P. B. and W. Q. J.; for constantly circulating the books of the two Teachers; will confidentially advise us that we err grievously in our "worship" of H. P. B. and W. Q. J., telling us of their "personal acquaintance" with them, and that we are "mistaken." One and all either inform us that their particular society is *the* theosophical society, or that the particular writer is in personal communication with the Masters and "knows" that H. P. B. and W. Q. J. were fallible indeed and made "many mistakes." Most unfortunately none of these persons are ever able or willing to cite chapter and verse for the alleged "mistakes" of H. P. B. and W. Q. J. None of them sees any relation between the actions of these old-time students and the desuetude into which the writings of the teachers have fallen. None is able to see any difference between a defense of the innocent and an "attack." None is able to perceive any relation between the supineness of the students in loyalty and defense for those to whom they owed all, and the multitude of sects, schisms and pollutions that to-day do duty as Theosophy and the Theosophical Society. They could not see in 1885. They could not see in 1895. They cannot see to-day. To all such, and to all theosophists everywhere, we commend a thoughtful consideration of the second paragraph of the *Preface* to *Isis Unveiled,* and its application, *mutatis mutandis,* to the past and to the present, as well as to all "personal psychological experiences," the basis in all time of all adulterations and betrayals. We reprint the paragraph here:

"The book is written in all sincerity. It is meant to do even justice, and to speak the truth alike without malice or prejudice. But it shows neither mercy for enthroned error, nor reverence for usurped authority. It demands for a spoliated past, that credit for its achievements which has been too long withheld. *It calls for a restitution of borrowed robes, and the vindication of calumniated but glorious reputations.* Toward no form of worship, no religious faith, no scientific hypothesis has its criticism been directed in any other spirit. Men and parties, sects and schools are but the mere ephemera of the world's day. TRUTH, highseated upon its rock of adamant, is alone eternal and supreme."

The preceding paragraph of that same *Preface* is our inspiration in carrying on this work as best we can as loyal students of a great philosophy and loyal followers of the great Teacher who brought that philosophy: "It is offered to such as are willing to accept truth wherever it may be found, and *to defend it,* even looking popular prejudice straight in the face." On that basis we study and on that basis we write.

In 1893 Mrs. Besant came to America in company with G. N. Chakravarti, to speak at the Parliament of Religions held during the Chicago World's Fair. Mr. Chakravarti was a Brahmin and came under credentials from three Brahminical associations. He was also a member of the Prayag (Allahabad, India,) Branch of the T. S. This was the Branch to which one of the Masters had written a stinging rebuke to its Brahmin members for their adherence to caste and sacerdotalism while yet joining the T. S., and it was this Letter which Col. Olcott afterwards denounced as a fraud of H. P. B.'s. Mr. Chakravarti had also been one of the Committee to which had been referred decision as to what action should be taken by H. P. B. relative to the Coulomb accusations against her, and which Committee had recommended that she should take no action at all but "leave to time the vindication of her wounded honor." Mr. Chakravarti, as a leading Brahmin member of the Society in India, had been invited to attend the Religious Congress on behalf of the T. S., and his expenses were paid by it. Chakravarti was not a member of the Esoteric Section, but was on the contrary a chela or disciple of one of the numerous gurus with which India abounds. Mrs. Besant became greatly attached to Chakravarti, and placed herself under his influence to such an alarming extent that Mr. Judge felt it necessary to caution her and insist upon more discretion in her association with Chakravarti both for her own sake and for that of the T. S. It was from Chakravarti that came the first whispers to Mrs. Besant against Mr. Judge. After the World's Fair Congress Mrs. Besant went to India. There, in company with Chakravarti, in the congenial surroundings of flattery and suspicion her ears were wide open to further charges of a like nature from Bertram Keightley, from Walter R. Old, from Col. Olcott, and others of the Adyar clique, saturated with the atmosphere, the jealousies and the suspicions of Indian sectaries, members of the T. S. In January and February, 1894, Mrs. Besant wrote Mr. Judge, demanding his resignation as Vice-President on the threat of preferring charges. The charges being denied and resignation refused by Mr. Judge, followed his suspension by Col. Olcott, the appointment of the Judicial Committee, its meeting at London, in July, 1894; the decision that to consider the charges brought would be to violate the religious neutrality of the T. S.; the Statements read by Mrs. Besant and Mr. Judge to the European Convention, and the supposed satisfactory adjustment of the difficulties.

To allay, if possible, any further friction in the E. S. as in the T. S., it was agreed that the E. S. should be in two Divisions with

Mrs. Besant in charge of the Eastern, and Mr. Judge in charge of the Western, Division. Mr. Judge returned to America; Col. Olcott returned to India, and Mrs. Besant, under commission from Col. Olcott, went to Australia.

At once the cabal recommenced its efforts to destroy the reputation and influence of Mr. Judge. The Judicial Committee, engineered by themselves, packed by themselves, had yet found itself compelled to recede from the position assumed; the action of the European Convention had apparently closed the matter, but the effect of both was to leave the conspirators in a discredited position. They had made themselves sponsors from accusations of wrong-doing by Mr. Judge and had been compelled to back down and apologize. Smarting under the reaction of their fault and failure, they at once began the campaign of vilification anew and more subtly. In *Lucifer* for August, 1894, Mrs. Besant's opening editorial was a mixture of apology, cant and sophistry, immediately followed by an article on "Truth and Occultism," in which Mr. Judge's name was not mentioned, but all of whose insinuations were meant for him, as was well understood by all at the time, and as was later openly admitted by Mrs. Besant over her signature. Through the medium of Old and Edge efforts were made in various English Lodges to stir up feeling and demands that Mr. Judge reply to the charges; that the charges and argument of Mrs. Besant, prepared for the Judicial Committee, be printed and circulated. In the Eastern Division of the E. S., matter of an erroneous and misleading character was sent out as "instructions" to the members. In Australia Mrs. Besant made no secret of her opinions and views in regard to Mr. Judge, quite at variance with her Statement from which we have given extracts in a former Chapter. Things smouldered and gradually flamed to such a pass that on November 3, 1894, Mr. Judge issued a circular to all E. S. members reciting the various steps in the conspiracy, its real source in the activity of the Dark Forces, its real agency in G. N. Chakravarti, and the fact of Mrs. Besant's having become the tool of Chakravarti and the agencies behind him, while yet professing unswerving loyalty to himself, H. P. B., and the School of the Masters, and closed by issuing an order deposing Mrs. Besant from any position in the E. S., under the letter of H. P. B. to himself, dated 14th December, 1888, and on the order of the Master.

At almost the same time Edmund Garrett began in the *Westminster Gazette* a scurrilous and ribald "exposure" of Theosophy, the Masters, H. P. B., W. Q. J., and the "follies" of the "Eastern Occultism craze" carried on by the Theosophical Society. Mrs. Besant, Col. Olcott, and others of the students were held up to scorn and ridicule for their "gullibility" in so easily becoming the dupes of charlatans. The tincture of historical facts and the skeleton of documents on which to hang Mr. Garrett's fictions were furnished by Walter R. Old, who had returned from India, embittered by his suspension from the E. S., and soured by the failure of the Judicial Committee to blacken the reputation of Mr. Judge. The laughter

and ridicule to which theosophists were subjected by Mr. Garrett's series of articles brought very quick efforts to defend *themselves* by those students particularly who were the butt of Mr. Garrett's newspaper shafts. Herbert Burrows, prominent socialist, who had joined the Society at the same time as Mrs. Besant, came out with an open letter demanding that Mr. Judge answer the "charges" of Mr. Garrett, or he would resign from the Society. The cue was quickly taken up and followed by the many members of the T. S., who felt themselves put in the pillory by the tempest of slanderous wit; English Branches at once began passing resolutions calling for Mr. Judge to take up the cudgels in his own defense and "explain."

Mrs. Besant went from Australia to India, reaching there at the end of December, and at the usual Indian Anniversary Convention made a fiery harangue, filled with the grossest misstatements of fact —facts belied by her prior recorded statements. The Indian Convention passed a resolution calling upon Col. Olcott to demand Mr. Judge's resignation, and failing that, or a "satisfactory explanation" from Mr. Judge, to take steps to force him from the Society. From December, 1894, on, the pages of *Lucifer* were filled with blasts and counter blasts, charges and recriminations, attack and defense, all centering and bursting on the devoted head of Mr. Judge. *The Theosophist* published Mrs. Besant's inflammatory speech and took up the hue and cry, culminating in the celebrated "Postscript" signed by Col. Olcott in the issue of April, 1895, assailing the memory, the name and fame of H. P. B. Mrs. Besant meantime had been filling the London newspapers, and writing many pages for *Lucifer* with defense of herself and attack on Mr. Judge. She returned to England and in April, 1895, published a pamphlet entitled, "The Case against W. Q. Judge," which contained the original charges and her remarks thereon, prepared for the Judicial Committee the summer before; a prolonged defense of her own virtues and sincerity, and a savage renewal of attacks on Mr. Judge. The pamphlet closed with a "Notice," signed by Mrs. Besant and G. R. S. Mead, stating that if, before the forthcoming European Convention, the Section had not taken some definite action, or Mr. Judge had not "made a full and satisfactory explanation," or had not seceded, they would propose a resolution demanding his expulsion from the Society.

It becoming every day more and more evident to the American Theosophists that assaults upon Mr. Judge would continue, and that no considerations of honor, duty or decency could any longer be relied upon to restrain the clamor of calumnies and fresh accusations against the one man whom they, no less than the Masters and H. P. B., had found through long years worthy of their fullest trust and confidence, the most earnest students reached the conclusion that but one thing could be done. Accordingly, at the Convention of the American Section in April, 1895, an almost unanimous vote decided to sever official and organizational connection with the T. S. The name of the American Section was changed to that of the Theosophical Society in America, a new constitution was adopted, and Mr.

Judge was elected President for life. A Letter was drawn up and addressed to the forthcoming Convention of the European Theosophists, reciting the action taken, the reasons therefor, and reaffirming devotion to the principles of Theosophy and the Objects of the original Society, together with all brotherly greetings to the European Theosophists. We may add that at the European Convention this Letter on being presented, was, on motion of Mrs. Besant, laid on the table unread, whereupon more than one-third of the European delegates left the Convention and organized as the Theosophical Society in England, electing Mr. Judge their President and adopting the constitution of the Theosophical Society in America.

After the proceedings of the American convention were concluded, Mr. Judge presented to the assembled delegates and members his reply to the various charges made. The reply was read by Dr. Archibald Keightley in Mr. Judge's behalf, as Mr. Judge was at the time a sick man. A resolution was unanimously adopted, thanking Mr. Judge for his statement but affirming that no one of the American delegates had felt any necessity for its presentation as all believed him innocent of any wrong-doing and wholly devoted to Theosophy. Mr. Judge died less than a year later, March 21, 1896.

Thus ended the drama of the Theosophical Society founded by H. P. Blavatsky, William Q. Judge, and H. S. Olcott. Its betrayal and disruption came from within and not from without. That Brotherhood which had been the primary object in its foundation had failed of a footing in the hearts of the world-wide membership. That solidarity which was the key-note of the Esoteric Section, failed of establishment in the hearts of many. Henceforth there were two societies with the name Theosophical. Henceforth claimants and claims multiplied apace. Now, after twenty years, there are all too many leaders, all too many societies, all too many self-styled initiates, and of books no end—all using the name of Theosophy and the Masters—all using material brought into the world by H. P. B. and W. Q. J.—all with the claims of pre-eminence and exclusiveness. And the filchers from Theosophy masquerading under this, that, and the other name, are legion. But that "nucleus of a Universal Brotherhood of Humanity," which was *Their* great Object, exists in no organization. It lies hidden and concealed in the few hearts among men who have assimilated the philosophy and embodied in their own lives the great Object. Seeing this long years ago, one of the Masters wrote:

> SO LONG AS THERE ARE THREE MEN WORTHY OF OUR LORD'S BLESSING THE THEOSOPHICAL SOCIETY CANNOT PERISH.

To-day the name theosophical means no more than the word christian. To-day the Theosophical Society can be seen only by those who can read the hearts of men, and it is to serve that Theosophical Society which embraces all those who are striving to embody a nucleus of Universal Brotherhood, that we write.

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MISTAKEN NOTIONS ON THE "SECRET DOCTRINE"*

EVER since the publication of the *Secret Doctrine* Students of Theosophy (outside the inner ring of Occult Sciences) have complained that the teachings contained in the work do not satisfy them. One, mentioning the lengthy and rabid abuse of it by an old, though really insignificant, if brutal, enemy, takes me to task for leaving a door open to such criticism by taking too little into account modern science and modern thought (!); another complains that my explanations are not complete; thus, he says:—

> "For the last ten years, I have been a close reader of theosophical literature. I have read and re-read the *Secret Doctrine* and collated passages, and nothing is more disheartening than to find some of the best explanations on Occult points, just as they begin to grow a little lucid, marred by a reference to some exoteric philosophy or religion, which breaks up the train of reasoning and leaves the explanation unfinished. . . . We can understand parts, but we cannot get a succinct idea, particularly of the teachings as to Parabrahm (the Absolute) the 1st and 2nd Logos, Spirit, Matter, Fohat, etc., etc."

This is the direct and natural result of the very mistaken notion that the work I have called the "Secret Doctrine" had ever been intended by me to dovetail with modern Science, or to explain "occult points". I was and still am more concerned with *facts* than with scientific hypotheses. My chief and only object was to bring into prominence that the basic and fundamental principles of every exoteric religion and philosophy, old or new, were from first to last but the echoes of the primeval "Wisdom Religion". I sought to show that the TREE OF KNOWLEDGE, like Truth itself, was *One;* and that, however differing in form and color, the foliage of the twigs, the trunk and its main branches were still those of the same old Tree, in the shadow of which had developed and grown the (now) esoteric religious philosophy of the races that preceded our present mankind on earth.

This object, I believe I have carried out as far as it could be carried, in the first two volumes of the *Secret Doctrine*. It was not the occult philosophy of the esoteric teachings that I undertook to explain to the world at large, for then the qualification of "Secret" would have become like the *secret* of "Polichinelle" shouted in the manner of a stage *a parte;* but simply to give *that which could be given out,* and to parallel it with the beliefs and dogmas of the past and present nations, thus showing the original source of the latter and how disfigured they had become. If my work is, at this day of materialistic assumptions and universal iconoclasm, too premature for the masses of the profane—so much the worse for those masses. But it was not too premature for the earnest students of theosophy—except those, perhaps, who had hoped that a treatise on such intricate correspondences as exist between the religions and philosophies of the almost forgotten

*This article was first printed by H. P. Blavatsky in *Lucifer* for June, 1890. 6

Past, and those of the modern day, could be as simple as a shilling "shocker" from a railway stall. Even one system of philosophy at a time, whether that of Kant or of Herbert Spencer, of Spinoza or of Hartmann, requires more than a study of several years. Does it not therefore, stand to reason that a work which compares several dozens of philosophies and over half-a-dozen of world-religions, a work which has to unveil the roots with the greatest precautions, as it can only *hint* at the secret blossoms here and there—cannot be comprehended at a first reading, nor even after several, unless the reader elaborates for himself a system for it? That this can be done and *is* done is shown by the "Two Students of the E. S." They are now synthesizing the "Secret Doctrine", and they do it in the most lucid and comprehensive way, in this magazine. No more than any one else have they understood that work immediately after reading it. But they went to work in dead earnest. They indexed it for themselves, classifying the contents in two portions—the *exoteric* and the *esoteric;* and having achieved this preliminary labor, they now present the former portion to the readers at large, while storing the latter for their own practical instruction and benefit. Why should not every earnest theosophist do the same?

There are several ways of acquiring knowledge: (*a*) by accepting blindly the dicta of the church or modern science; (*b*) by rejecting both and starting to find the truth for oneself. The first method is easy and leads to social respectability and the praise of men; the other is difficult and requires more than ordinary devotion to truth, a disregard for direct personal benefits and an unwavering perseverance. Thus it was in the days of old and so it is now, except perhaps, that such devotion to truth has been more rare in our own day than it was of yore. Indeed, the modern Eastern student's unwillingness to think for himself is now as great as Western exactions and criticism of other people's thoughts.

He demands and expects that his "Path" shall be engineered with all the selfish craft of modern comfort, macadamized, laid out with swift railways and telegraphs, and even telescopes, through which he may, while sitting at his ease, survey the works of other people; and while criticising them, look out for the easiest, in order to play at the Occultist and Amateur Student of Theosophy. The real "Path" to esoteric knowledge is very different. Its entrance is overgrown with the brambles of neglect, the travesties of truth during long ages block the way, and it is obscured by the proud contempt of self-sufficiency and with every verity distorted out of all focus. To push over the threshold alone, demands an incessant, often unrequited labor of years, and once on the other side of the entrance, the weary pilgrim has to toil up on foot, for the narrow way leads to forbidding mountain heights, unmeasured and unknown, save to those who have reached the cloud-capped summit before. Thus must he mount, step by step, having to conquer every inch of ground before him by his own exertions; moving onward, guided by strange land marks the nature of which he can

ascertain only by deciphering the weather-beaten, half-defaced inscriptions as he treads along, for woe to him, if, instead of studying them, he sits by coolly pronouncing them "indecipherable". The "Doctrine of the Eye" is *maya;* that of the "Heart" alone, can make of him an elect.

Is it to be wondered that so few reach the goal, that so many are called, but so few are chosen? Is not the reason for this explained in three lines on page 27 of the "Voice of the Silence"? These say that while "The first repeat in pride 'Behold, *I know*', the last, they who in humbleness have garnered, low confess, 'thus have I heard' "; and hence, become the only "chosen".

H. P. BLAVATSKY.

MONGOLIAN APHORISMS*

IF thou lovest nature, thou lovest man. If thou hatest man, thou hatest nature, for the two are inseparable.

Learn from all thou comest in contact with. Learn from the wicked as from the good; do, as the wise bee doeth, which extracts sweet honey from the bitterest plant, truly.

Slave, thou shalt not purchase thy freedom with the bondage of thy friends and next-of-kin; nor shalt thou seek to obtain it, if that freedom be at the price of making the slavery of thy enemy more sorrowful.

Learn to discern light from darkness, and to perceive in the darkest night the bright dawn of the coming day.

Better that thou shouldst be twice deceived, and cursed thrice by LIE for no lie of thine, but thy truthful word, rather than deceive thy enemy even once, or so much as think of cursing thy greatest foe. He who curses, poisons his own heart, losing thereby every spark of love in him.

Hate is the black skunk, and love, the pure, snow-white ermine: it is enough to let in one skunk to clear a whole plain of the ermines—aye, to the last.

PYTHAGORIC SENTENCES OF DEMOPHILUS[1]

ESTEEM that to be eminently good, which, when communicated to another, will be increased to yourself.

Be persuaded that those things are not your riches which you do not possess in the penetralia of the reasoning power.

As many passions of the soul, so many fierce and savage despots.

No one is free who has not obtained the empire of himself.

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[1]This article was first printed by H. P. Blavatsky in *Lucifer* for November, 1887.

THE ESOTERIC CHARACTER OF THE GOSPELS*

(Continued.)

II.

THE word Chréstos existed ages before Christianity was heard of. It is found used, from the fifth century B. C., by Herodotus, by Æschylus and other classical Greek writers, the meaning of it being applied to both things and persons.

Thus in Æschylus (Cho. 901) we read of Μαντεύματα πυθόχρηστα *(pytho-chrésta)* the "oracles delivered by a Pythian God" *(Greek-Eng. Lex.)* through a pythoness; and *Pythochréstos* is the nominative singular of an adjective derived from *chrao* χράω (Eurip. *Ion,* 1,218). The later meanings coined freely from this primitive application, are numerous and varied. Pagan classics expressed more than one idea by the verb χράομαι "consulting an oracle"; for it also means "fated," *doomed* by an oracle, in the sense of a *sacrificial victim to its decree,* or—"to the WORD"; as *chrésterion* is not only "the seat of an oracle" but also "an offering to, or for, the oracle."[1] *Chrestés* χρήστης is one who expounds or explains oracles, "a *prophet,* a *soothsayer;*"[2] and *chrésterios* χρηστήριος is one who belongs to, or is in the service of, an oracle, a god, or a "Master";[3] this Canon Farrar's efforts notwithstanding.[4]

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[1] The word χρεών is explained by Herodotus (7.11.7.) as that which an oracle declares, and τὸ χρεών is given by Plutarch (Nic. 14.) as "fate", "necessity." *Vide* Herod. 7.215; 5.108; and Sophocles, Phil. 437.

[2] See Liddell and Scott's Greek-Engl. Lex.

[3] Hence of a *Guru,* "a teacher," and *chela,* a "disciple," in their mutual relations.

[4] In his recent work—"The Early Days of Christianity," Canon Farrar remarks:—"Some have supposed a pleasant play of words founded on it, as . . . . between *Chrestos* ('sweet' Ps. xxx., iv., 8) and Christos (Christ)" (I. p. 158, *foot-note*). But there is nothing to suppose, since it begun by a "play of words," indeed. The name *Christus* was *not* "distorted into Chrestus," as the learned author would make his readers believe (p. 19), but it was the adjective and noun *Chrestos* which became distorted into *Christus,* and applied to Jesus. In a foot-note on the word "Chrestian," occurring in the First Epistle of Peter (chap. iv., 16), in which in the *revised* later MSS. the word was changed into *Christian,* Canon Farrar remarks again, "Perhaps we should read the ignorant heathen distortion, *Chrestian.*" Most decidedly we should; for the eloquent writer should remember his Master's command to render unto Caesar that which is Caesar's. His dislike notwithstanding, Mr. Farrar is obliged to admit that the name *Christian* was first INVENTED, by the sneering, mocking Antiochians, as early as A. D. 44, but had not come into general use before the persecution by Nero. "Tacitus," he says, "uses the word Christians with something of apology. It is well known that in the N. T. it only occurs three times, and always involves a hostile sense (*Acts* xi. 26, xxvi. 28, as it does in iv. 16)." It was not Claudius alone who looked with alarm and suspicion on the Christians, so nicknamed in derision for their carnalizing a subjective principle or attribute, but all the pagan nations. For Tacitus, speaking of those whom the masses called "Christians," describes them as a set of men *detested for their enormities* and crimes. No wonder, for history repeats itself. There are, no doubt, thousands of noble, sincere, and virtuous *Christian-born* men and women now. But we have only to look at the viciousness of Christian "heathen" converts; at the *morality* of those proselytes in India, whom the missionaries themselves decline to take into their service, to draw a parallel between the converts of 1,800 years ago, and the modern heathens "touched *by grace.*"

All this is evidence that the terms Christ and Christians, spelt originally *Chrést* and *Chréstians* χρηστιανοι* were directly borrowed from the Temple terminology of the Pagans, and meant the same thing. The God of the Jews was now substituted for the Oracle and the other gods; the generic designation "Chréstos" became a noun applied to one special personage; and new terms such as *Chréstianoï* and *Chréstodoulos* "a follower or servant of Chrestos"—were coined out of the old material. This is shown by Philo Judæus, a monotheist, assuredly, using already the same term for monotheistic purposes. For he speaks of θεόχρηστος *(théochréstos)* "God-declared," or one who is declared by god, and of λόγια θεόχρηστα *(logia théochrésta)* "sayings delivered by God"—which proves that he wrote at a time (between the first century B. C., and the first A. D.) when neither Christians nor Chrestians were yet known under these names, but still called themselves the Nazarenes. The notable difference between the two words χράω—"consulting or obtaining response from a god or oracle" (χρέω being the Ionic earlier form of it), and χρίω *(chrio)* "to rub, to anoint" (from which the name Christos), have not prevented the ecclesiastical adoption and coinage from Philo's expression θεόχρηστος of that other term θεόχριστος "anointed by God." Thus the quiet substitution of the letter ι for η for dogmatic purposes, was achieved in the easiest way, as we now see.

The secular meaning of *Chréstos* runs throughout the classical Greek literature *pari passu* with that given to it in the mysteries. Demosthenes' saying ὦ χρηστέ (330, 27), means by it simply "you nice fellow"; Plato (in Phaed. 264 B) has χρηστὸς εἶ ὅτι ἡγεῖ—"you are an excellent fellow to think . . ." But in the esoteric phraseology of the temples "chrestos,"[1] a word which, like the participle *chréstheis,* is formed under the same rule, and conveys the same sense—from the verb χράομαι ("to consult a god")—answers to what we would call an adept, also a high *chela,* a disciple. It is in this sense that it is used by Euripides (Ion. 1320) and by Æschylus (I C). This qualification was applied to those whom the god, oracle, or any superior had proclaimed this, that, or anything else. An instance may be given in this case.

The words χρῆσεν οἰκιστήρα used by Pindar (p. 4-10) mean "the oracle *proclaimed* him the coloniser." In this case the genius of the Greek language permits that the man so proclaimed should be called χρηστός *(Chréstos).* Hence this term was applied to every

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* Justin Martyr, Tertullian, Lactantius, Clemens Alexandrinus, and others spelt it in this way.

[1] *Vide* Liddell and Scott's Greek and English Lexicon. *Chrestos* is really one who is continually warned, advised, guided, whether by oracle or prophet. Mr. G. Massey is not correct in saying that " . . . . The Gnostic form of the name Chrest, or Chrestos, denotes the *Good God,* not a human original," for it denoted the latter, *i. e.,* a good, holy man; but he is quite right when he adds that *"Chrestianus* signifies . . . . 'Sweetness and Light.'" "The *Chrestoi,* as the *Good People,* were pre-extant. Numerous Greek inscriptions show that the departed, the hero, the saintly one—that is, the 'Good'—was styled *Chrestos,* or the Christ; and from this meaning of the 'Good' does Justin, the primal apologist, derive the Christian name. This identifies it with the Gnostic source, and with the 'Good God' who revealed himself according to Marcion—that is, the Un-Nefer or Good-opener of the Egyptian theology."—*(Agnostic Annual.)*

Disciple recognised by a Master, as also to every good man. Now, the Greek language affords strange etymologies. Christian theology has chosen and decreed that the name Christos should be taken as derived from χρίω, χρίσω (Chriso), "anointed with scented unguents or oil." But this word has several significances. It is used by Homer, certainly, as applied to the rubbing with oil of the body after bathing (*Il.* 23, 186; also in *Od.* 4, 252) as other ancient writers do. Yet the word χρίστης *(Christes)* means rather a *white-washer,* while the word Chrestes (χρήστης) means priest and prophet, a term far more applicable to Jesus, than that of the "Anointed," since, as Nork shows on the authority of the Gospels, he never was anointed, either as king or priest. In short, there is a deep mystery underlying all this scheme, which, as I maintain, only a thorough knowledge of the *Pagan* mysteries is capable of unveiling.* It is not what the early Fathers, who had an object to achieve, may affirm or deny, that is the important point, but rather what is now the evidence for the real significance given to the two terms *Chréstos* and *Christos* by the ancients in the pre-Christian ages. For the latter had no object to achieve, therefore nothing to conceal or disfigure, and their evidence is naturally the more reliable of the two. This evidence can be obtained by first studying the meaning given to these words by the classics, and then their correct significance searched for in mystic symbology.

Now *Chrestos,* as already said, is a term applied in various senses. It qualifies both Deity and Man. It is used in the former sense in the Gospels, and in Luke (vi., 35), where it means "kind," and "merciful." χρηστός ἐστιν ἐπὶ τοὺς, in I Peter (ii., 3), where it is said, "Kind is the Lord," χοηστὸς ὁ κύριος. On the other hand, it is explained by Clemens Alexandrinus as simply meaning a good man; *i. e.* "All who believe in *Chrést* (a good man) both *are,* and *are called Chréstians,* that is good men." (Strom. lib. ii.) The reticence of Clemens, whose Christianity, as King truly remarks in his *"Gnostics,"* was no more than a graft upon the congenial stock of his original Platonism, is quite natural. He was an Initiate, a new Platonist, before he became a Christian, which fact, however much he may have fallen off from his earlier views, could not exonerate him from his pledge of secrecy. And as a Theosophist and a *Gnostic,* one who *knew,* Clemens must have known that *Christos* was "the WAY," while *Chréstos* was the lonely traveller journeying on to reach the ultimate goal through that "Path," which goal was *Christos,* the glorified Spirit of "TRUTH," the reunion with which makes the soul (the Son) ONE with the (Father) Spirit. That Paul knew it, is certain, for his own expressions prove it.

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* Again I must bring forward what Mr. G. Massey says (whom I quote repeatedly because he has studied this subject so thoroughly and so conscientiously).

"My contention, or rather explanation," he says, "is that the author of the Christian name is the Mummy-Christ of Egypt, called the *Karest,* which was a type of the immortal spirit in man, the Christ within (as Paul has it), the divine offspring incarnated, the Logos, the Word of Truth, the *Makheru* of Egypt. It did not originate as a mere type! The preserved mummy was the *dead body of any one* that was *Karest,* or mummified, to be kept by the living; and, through constant repetition, this became a type of the resurrection from (not of!) the dead." See the explanation of this further on.

For what do the words *πάλιν ὠδίνω' ἄχρις οὗ μορφωθῇ χριστὸς ἐν ὑμῖν*, or as given in the authorised translations, "I am again in travail until *Christ be formed in you*" mean, but what we give in its esoteric rendering, *i. e.*, "until you find *the* Christos within yourselves as your only 'way.'" (*vide* Galatians iv., 19 and 20.)

Thus Jesus, whether of Nazareth or Lüd,* was a Chréstos, as undeniably as that he never was entitled to the appellation of *Christos*, during his life-time and before his last trial. It may have been as Higgins thinks, who surmises that the first name of Jesus was, perhaps, *χρεισός* the second *χρησός*, and the third *χρισός*. "The word *χρεισός* was in use before the H (cap. *eta*) was in the language." But Taylor (in his answer to Pye Smith, p. 113) is quoted saying "The complimentary epithet Chrest . . . . signified nothing more than a good man."

Here again a number of ancient writers may be brought forward to testify that *Christos* (or *Chreistos*, rather) was, along with *χρησος*=Hrésos, an adjective applied to Gentiles before the Christian era. In *Philopatris* it is said *εἰ τύχοι χρῆστος καὶ ἐν ἔθνεσιν*, *i. e.*, "if chrestos chance to be even among the Gentiles," etc.

Tertullian denounces in the 3rd chapter of his *Apologia* the word *"Christianus"* as derived by "crafty interpretation";[1] Dr. Jones, on the other hand, letting out the information, corroborated by good sources, that *Hrésos (χρησός)* was the name given to Christ by the Gnostics, and even by unbelievers," assures us that the real name ought to be *χρισός* or Chrisos—thus repeating and supporting the original "pious fraud" of the early Fathers, a fraud which led to the carnalizing of the whole Christian system.[2] But I propose to show as much of the real meaning of all these terms as lies within my humble powers and knowledge. Christos, or the "Christ-condition," was ever the synonym of the "Mahatmic-condition," *i. e.*, the union of the man with the divine principle in him. As Paul says (Ephes. iii. 17) "*κατοικῆσαι τὸν χριστόν διὰ τῆς πίστεως ἐν ναῖς*

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* Or Lydda. Reference is made here to the Rabbinical tradition in the Babylonian Gemara, called *Sepher Toledoth Jeshu*, about Jesus being the son of one named Pandira, and having lived a century earlier than the era called Christian, namely, during the reign of the Jewish king Alexander Jannæus and his wife Salome, who reigned from the year 106 to 79 B. C. Accused by the Jews of having learned the magic art in Egypt, and of having stolen from the Holy of Holies the Incommunicable Name, Jehoshua (Jesus) was put to death by the Sanhedrin at Lud. He was stoned and then crucified on a tree, on the eve of Passover. The narrative is ascribed to the Talmudistic authors of "Sota" and "Sanhedrin," p. 19, Book of Zechiel. See "Isis Unveiled," II. 201; Arnobius; Elephas Levi's *"Science des Esprits,"* and "The Historical Jesus and Mythical Christ," a lecture by G. Massey.

[1] Christianus quantum interpretatione de unctione deducitas. Sed ut cum perferam Chrestianus pronunciatus a vobis (nam nec nominis certa est notitia penes vos) de suavitate vel benignitate compositum est." Canon Farrar makes a great effort to show such *lapsus calami* by various Fathers as the results of disgust and fear. "There can be little doubt," he says (in *The Early Days of Christianity*) "that the . . . . name Christian . . . . was a nick-name due to the wit of the Antiochians . . . . It is clear that the sacred writers avoided the name (Christians) because it was employed by their enemies (Tac. Ann. xv. 44). It only became familiar when the virtues of Christians had shed lustre upon it. . . . ." This is a very lame excuse, and a poor explanation to give for so eminent a thinker as Canon Farrar. As to the "virtues of Christians" ever shedding *lustre* upon the name, let us hope that the writer had in his mind's eye neither Bishop Cyril, of Alexandria, nor Eusebius, nor the Emperor Constantine, of murderous fame, nor yet the Popes Borgia and the Holy Inquisition.

[2] Quoted by G. Higgins. (See Vol. I., pp. 569-573.)

καρδίαις ὑμῶν." "That you may find Christos in your *inner* man through *knowledge*" not faith, as translated; for *Pistis* is "knowledge," as will be shown further on.

There is still another and far more weighty proof that the name *Christos* is pre-Christian. The evidence for it is found in the prophecy of the Erythrean Sybil. We read in it **ΙΗΣΟΥΣ ΧΡΕΙΣΤΟΣ ΘΕΟΝ ΥΙΟΣ ΣΩΤΗΡ ΣΤΑΥΡΟΣ**. Read esoterically, this string of meaningless detached nouns, which has no sense to the profane, contains a real prophecy—only not referring to Jesus—and a verse from the mystic catechism of the Initiate. The prophecy relates to the coming down upon the Earth of the Spirit of Truth (Christos), after which advent—that has once more nought to do with Jesus—will begin the Golden Age; the verse refers to the necessity before reaching that blessed condition of inner (or subjective) theophany and theopneusty, to pass through the crucifixion of flesh or matter. Read exoterically, the words *"Iesous Chreistos theou yios soter stauros,"* meaning literally "Iesus, Christos, God, Son, Saviour, Cross," are most excellent handles to hang a Christian prophecy on, but they are *pagan,* not Christian.

If called upon to explain the names IESOUS CHREISTOS, the answer is: study mythology, the so-called "fictions" of the ancients, and they will give you the key. Ponder over Apollo, the solar god, and the "Healer," and the allegory about his son Janus (or Ion), his priest at Delphos, through whom alone could prayers reach the immortal gods, and his other son Asclepios, called the *Soter,* or Saviour. Here is a leaflet from esoteric history written in symbolical phraseology by the old Grecian poets.

The city of Chrisa* (now spelt Crisa), was built in memory of Kreusa (or Creusa), daughter of King Erechtheus and mother of Janus (or Ion) by Apollo, in memory of the danger which Janus escaped.[1] We learn that Janus, abandoned by his mother in a grotto "to hide the shame of the virgin who bore a son," was found by Hermes, who brought the infant to Delphi, nurtured him by his father's sanctuary and oracle, where, under the name of Chresis (χρησις) Janus became first a *Chrestis* (a priest, soothsayer, or Initiate), and then very nearly a *Chresterion,* "a sacrificial victim,"[2] ready to be poisoned by his own mother who knew him not, and who, in her jealousy, mistook him, on the hazy intimation of the oracle, for a son of her husband. He pursued her to the very altar

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* In the days of Homer, we find this city, once celebrated for its mysteries, the chief seat of Initiation, and the name of *Chrestos* used as a title during the mysteries. It is mentioned in the *Iliad,* ii., 520 as "Chrisa" (χρῖσα). Dr. Clarke suspected its ruins under the present site of *Krestona,* a small town, or village rather, in Phocis, near the Crissæan Bay. (See E. D. Clarke, 4th ed., Vol. viii. p. 239, "Delphi.")

[1] The root of χρητός (*Chretos*) and χρηστός (*Chrestos*) is one and the same; χράω which means "consulting the oracle," in one sense, but in another one "consecrated," *set apart,* belonging to some temple, or oracle, or devoted to oracular services. On the other hand, the word χρε (χρέω) means "obligation," a "bond, duty," or one who is under the obligation of pledges, or vows taken.

[2] The adjective χρηστός was also used as an adjective before proper names as a compliment, as in Plat. Theact. p. 166A, "Οὗτος ὁ Σωκράτης ὁ χρηστός;" (here Socrates is the *Chrestos*), and also as a surname, as shown by Plutarch (V. Phocion), who wonders how such a rough and dull fellow as Phocion could be surnamed *Chrestos.*

with the intention of killing her—when she was saved through the pythoness, who divulged to both the secret of their relationship. In memory of this narrow escape, Creusa, the mother, built the city of Chrisa, or Krisa. Such is the allegory, and it symbolizes simply the trials of Initiation.*

Finding then that Janus, the solar God, and son of Apollo, the Sun, means the "Initiator" and the "Opener of the Gate of Light," or secret wisdom of the mysteries; that he is born from Krisa (esoterically *Chris*), and that he was a *Chrestos* through whom spoke the God; that he was finally Ion, the father of the Ionians, and, some say, an *aspect* of Asclepios, another son of Apollo, it is easy to get hold of the thread of Ariadne in this labyrinth of allegories. It is not the place here to prove side issues in mythology, however. It suffices to show the connection between the mythical characters of hoary antiquity and the later fables that marked the beginning of our era of civilization. Asclepios (Esculapius) was the divine physician, the "Healer," the "Saviour," Σωτήρ as he was called, a title also given to Janus of Delphi; and IASO, the daughter of Asclepios, was the goddess of healing, under whose patronage were all the candidates for initiation in her father's temple, the novices or *chrestoi,* called "the sons of Iaso." (*Vide* for name, "Plutus," by Aristoph. 701).

Now, if we remember, firstly, that the names of IESUS in their different forms, such at Iasius, Iasion, Jason and Iasus, were very common in ancient Greece, especially among the descendants of Jasius (the Jasides), as also the number of the "sons of Iaso," the *Mystoï* and future Epoptai (Initiates), why should not the enigmatical words in the Sibylline Book be read in their legitimate light, one that had nought to do with a Christian prophecy? The secret doctrine teaches that the first two words **ΙΗΣΟΥΣ ΧΡΕΙΣΤΟΣ** mean simply "son of Iaso, a Chrestos," or servant of the oracular God. Indeed IASO (Ιασώ) *is in the Ionic dialect IESO* (Ἰησώ) and the expression Ἰησοῦς *(Iesous)*—in its archaic form, **ΙΗΣΟΥΣ**—simply means "the son of Iaso or *Ieso*, the "healer," *i. e.,* ὁ Ἰησοῦς (υἱος). No objection, assuredly, can be taken

* There are strange features, quite suggestive, for an Occultist, in the myth (if one) of Janus. Some make of him the personification of *Kosmos,* others, of *Coelus* (heaven) hence he is "two-faced" because of his two characters of spirit and matter; and he is not only "Janus *Bifrons*" (two-faced), but also *Quadrifrons*—the perfect square, the emblem of the Kabbalistic Deity. His temples were built with *four* equal sides, with a door and *three* windows on each side. Mythologists explain it as an emblem of the *four* seasons of the year, and *three* months in each season, and in all of the twelve months of the year. During the mysteries of Initiation, however, he became the Day-Sun and the Night-Sun. Hence he is often represented with the number 300 in one hand, and in the other 65, or the number of days of the Solar year. Now *Chanoch* (Kanoch and *Enosh* in the Bible) is, as may be shown on Kabalistic authority, whether son of Cain, son of Seth, or the son of Methuselah, one and the same personage. As *Chanoch* (according to Fuerst), he is the *Initiator, Instructor*—of the astronomical circle and solar year," as son of Methuselah, who is said to have lived 365 years and been taken to heaven alive, as the representative of the Sun (or god). (See Book of Enoch). This patriarch has many features in common with Janus, who, exoterically, is Ion but IAO cabalistically, or Jehovah, the "Lord God of Generations," the mysterious Yodh, or ONE (a phallic number). For Janus or Ion is also *Consivius, a conserendo,* because he presided over generations. He is shown giving hospitality to Saturn (*Chronos* "time"), and is the *Initiator* of the year, or time divided into 365.

to such rendering, or to the name being written *Ieso* instead of *Iaso*, since the first form is *attic*, therefore incorrect, for the name is *Ionic*. "Ieso" from which *"O'Iesous"* (son of Ieso)—*i. e.* a genitive, not a nominative—*is Ionic and cannot* be anything else, if the age of the Sibylline book is taken into consideration. Nor could the Sibyl of Erythrea have spelt it originally otherwise, as Erythrea, her very residence, was a town in Ionia (from Ion or Janus) opposite Chios; and that the *Ionic* preceded the *attic* form.

Leaving aside in this case the mystical signification of the now famous Sibylline sentence, and giving its literal interpretation only, on the authority of all that has been said, the hitherto mysterious words would stand; "Son of IASO, CHRESTOS (the priest or servant) (of the) SON of (the) GOD (Apollo) the SAVIOUR from the CROSS"—(of flesh or matter).* Truly, Christianity can never hope to be understood until every trace of dogmatism is swept away from it, and the dead letter sacrificed to the eternal Spirit of Truth, which is Horus, which is Crishna, which is Buddha, as much as it is the Gnostic Christos and the true Christ of Paul.

In the *Travels* of Dr. Clarke, the author describes a heathen monument found by him.

> "Within the sanctuary, behind the altar, we saw the fragments of a *marble cathedra,* upon the back of which we found the following inscription, exactly as it is here written, no part of it having been injured or obliterated, affording perhaps the only instance known of a sepulchral inscription upon a monument of this remarkable form."

The inscription ran thus: **ΧΡΗΣΤΟΣ ΠΡΩΤΟΥ ΘΕΣΣΑΛΟΣ ΛΑΡΙΣΣΑΙΟΣ ΠΕΛΑΣΓΙΟΤΗΣ ΕΤΩΝ ΙΗ**; or, "Chrestos, the first, a Thessalonian from Larissa, Pelasgiot 18 years old Hero," Chrestos the *first (protoo),* why? Read literally the inscription has little sense; interpreted esoterically, it is pregnant with meaning. As Dr. Clarke shows, the word Chrestos is found on the epitaphs of almost all the ancient Larissians; but it is preceded always by a proper name. Had the adjective Chrestos stood after a name, it would only mean "a good man," a posthumous compliment paid to the defunct, the same being often found on our modern tumular epitaphs. But the word Chrestos, standing alone and the other word, "protoo," following it, gives it quite another meaning, especially when the deceased is specified as a "hero." To the mind of an Occultist, the defunct was a neophyte, who had died in his 18th year of neophytism,[1] and stood in the first or highest class of discipleship, having passed his preliminary trials as a "hero;" but

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* *Stauros* became the cross, the instrument of crucifixion, far later, when it began to be represented as a Christian symbol and with the Greek letter T, the Tau. (Luc. Jud. Voc.). Its primitive meaning was phallic, a symbol for the male and female elements; the great serpent of temptation, the body which had to be killed or subdued by the dragon of wisdom, the seven-vowelled solar chnouphis or Spirit of Christos of the Gnostics, or, again, Apollo killing Python.

[1] Even to this day in India, the candidate loses his name and, as also in Masonry, his age (monks and nuns also changing their Christian names at their taking the order or veil), and begins counting his years from the day he is accepted a chela and enters upon the cycle of initiations. Thus Saul was "a child of one year," when he began to reign, though a grown-up adult. See I Samuel ch. xiii. I, and Hebrew scrolls, about his initiation by Samuel.

had died before the last mystery, which would have made of him a "Christos," an *anointed,* one with the spirit of Christos or Truth in him. He had not reached the end of the "Way," though he had heroically conquered the horrors of the preliminary theurgic trials.

We are quite warranted in reading it in this manner, after learning the place where Dr. Clarke discovered the tablet, which was, as Godfrey Higgins remarks, there, where "I should expect to find it, at Delphi, in the temple of the God IE.," who, with the Christians became Jah, or Jehovah, one with Christ Jesus. It was at the foot of Parnassus, in a gymnasium, "adjoining the Castalian fountain, which flowed by the ruins of Crisa, probably the town called Crestona," etc. And again. "In the first part of its course from the (Castalian) fountain, it (the river) separates the remains of the gymnasium . . . from the valley of Castro," as it probably did from the old city of Delphi—the seat of the great oracle of Apollo, of the town of Krisa (or Kreusa) the great centre of initiations and of the *Chrestoi* of the decrees of the oracles, where the candidates for the last *labour* were anointed with sacred oils* before being plunged into their last trance of forty-nine hours' duration (as to this day, in the East), from which they arose as glorified adepts or *Christoi.*"

"In the Clementine Recognitions it is announced that the father anointed his son with "oil that was taken from the wood of the Tree of Life, and from this anointing he is called the Christ:" whence the Christian name. This again is Egyptian. Horus was the anointed son of the father. The mode of anointing him from the Tree of Life, portrayed on the monuments, is very primitive indeed; and the Horus of Egypt was continued in the Gnostic Christ, who is reproduced upon the Gnostic stones as the intermediate link betwixt the *Karest* and the Christ, also as the Horus of both sexes. (*"The name and nature of the Christ."*—GERALD MASSEY.)

Mr. G. Massey connects the Greek Christos or Christ with the Egyptian *Karest,* the "mummy type of immortality," and proves it very thoroughly. He begins by saying that in Egyptian the "Word of Truth" is *Ma-Kheru,* and that it is the title of Horus. Thus, as he shows, Horus preceded Christ as the Messenger of the Word of Truth, the Logos or the manifestor of the divine nature in humanity. In the same paper he writes as follows:

The Gnosis had three phases—astronomical, spiritual, and doctrinal, and all three can be identified with the Christ of Egypt. In the astronomical phase the constellation Orion is called the *Sahu* or *mummy.* The soul of Horus was represented as rising from the dead and ascending to heaven in the stars of Orion. The mummy-image was the preserved one, the saved, therefore a portrait of the Saviour, as a type of immortality. This was the figure of a dead man, which, as Plutarch and Herodotus tell us, was carried round at an Egyptian banquet, when the guests were invited to look on it and eat and drink and be happy, because, when they died, they would become what the image symbolised—that is, they also would be immortal! This type of immortality was called the *Karest,* or *Karust,* and it *was* the Egyptian Christ. To *Kares* means to embalm, anoint, to make the Mummy as a type of the

* Demosthenes, "De Corona," 313, declares that the candidates for initiation into the Greek mysteries were anointed with oil. So they are now in India, even in the initiation into the *Yogi* mysteries—various ointments or unguents being used.

eternal; and, when made, it was called the *Karest;* so that this is not merely a matter of name for name, the *Karest* for the *Christ.*

This image of the *Karest* was bound up in a woof without a seam, the proper vesture of the Christ! No matter what the length of the bandage might be, and some of the mummy-swathes have been unwound that were 1,000 yards in length, the woof was from beginning to end without a seam. . . . Now, this seamless robe of the Egyptian *Karest* is a very tell-tale type of the mystical Christ, who becomes historic in the Gospels as the wearer of a coat or chiton, made without a seam, which neither the Greek nor the Hebrew fully explains, but which is explained by the Egyptian *Ketu* for the woof, and by the seamless robe or swathing without seam that was made for eternal wear, and worn by the Mummy-Christ, the image of immortality in the tombs of Egypt.

Further, Jesus is put to death in accordance with the instructions given for making the *Karest.* Not a bone must be broken. The true *Karest* must be perfect in every member. "This is he who comes out sound; whom men know not is his name."

In the Gospels Jesus rises again with every member sound, like the perfectly-preserved *Karest,* to demonstrate the physical resurrection of the mummy. But, in the Egyptian original, the mummy transforms. The deceased says: "I am spiritualised. I am become a soul. I rise as a God." This transformation into the spiritual image, the *Ka,* has been omitted in the Gospel.

This spelling of the name as Chrest or Chrést in Latin is supremely important, because it enables me to prove the identity with the Egyptian *Karest* or *Karust,* the name of the Christ as the enbalmed mummy, which was the image of the resurrection in Egyptian tombs, the type of immortality, the likeness of the Horus, who rose again and made the pathway out of the sepulchre for those who were his disciples or followers. *Moreover, this type of the Karest or Mummy-Christ is reproduced in the Catacombs of Rome.* No representation of the supposed historic resurrection of Jesus has been found on any of the early Christian monuments. But, instead of the missing fact, we find the scene of Lazarus being raised from the dead. This is depicted over and over again as the typical resurrection where there is no real one! The scene is not exactly in accordance with the rising from the grave in the Gospel. It is purely Egyptian, and Lazarus is an Egyptian mummy! Thus Lazarus, in each representation, *is* the mummy-type of the resurrection; Lazarus *is* the Karest, who was the Egyptian Christ, and who is reproduced by Gnostic art in the Catacombs of Rome as a form of the Gnostic Christ, who ***was not and could not become an historical character.***

Further, as the thing is Egyptian, it is probable that the name is derived from Egyptian. If so, Laz (equal to Ras) means to be raised up, while *aru is* the mummy by name. With the Greek terminal *s* this becomes Lazarus. In the course of humanising the mythos the typical representation of the resurrection found in the tombs of Rome and Egypt would become the story of Lazarus being raised from the dead. This Karast type of the Christ in the Catacombs is not limited to Lazarus.

By means of the *Karest* type the Christ and the Christians can both be traced in the ancient tombs of Egypt. The mummy was made in this likeness of the Christ. It was the Christ by name, identical with the *Chrestoi* of the Greek Inscriptions. Thus the honoured dead, who rose again as the followers of Horus-Makheru, the Word of Truth, are found to be the Christians οἱ χρηστοί, on the Egyptian monuments. *Ma-Kheru* is the term that is always applied to the faithful ones who win the crown of life and wear it at the festival which is designated 'Come thou to me'—an invitation by Horus the Justifier to those who are the 'Blessed ones of his father, Osiris'—they who, having made the Word of Truth the law of their lives, were the Justified—οἱ χρηστοί, the Christians, on earth.

In a fifth century representation of the Madonna and child from the cemetery of St. Valentinus, the new-born babe lying in a box or crib *is* also the *Karest,* or mummy-type, further identified as the divine babe of the solar mythos by the disk of the sun and the cross of the equinox at the back of the infant's head. Thus the child-Christ of the historic faith is born, and visibly begins in the *Karest* image of the dead Christ, which was the mummy-type of the resurrection in Egypt for thousands of years before the Christian era. This doubles the proof that the Christ of the Christian Catacombs was a survival of the *Karest* of Egypt.

Moreover, as Didron shows, there was a portrait of the Christ who had his body *painted red!** It was a popular tradition that the Christ *was* of a red complexion. This, too, may be explained as a survival of the Mummy-Christ. It was an aboriginal mode of rendering things *tapu* by colouring them red. The dead corpse was coated with red ochre—a very primitive mode of making the mummy, or the anointed one. Thus the God Ptah tells Rameses II. that he has *"re-fashioned his flesh in vermilion."* This anointing with red ochre is called *Kura* by the Maori, who likewise made the Karest or Christ.

We see the mummy-image continued on another line of descent when we learn that among other pernicious heresies and deadly sins with which the Knights Templars were charged, was the impious custom of adoring a Mummy that had red eyes. Their Idol, called Baphomet, is also thought to have been a mummy. . . . . The Mummy was the earliest human image of the Christ.

I do not doubt that the ancient Roman festivals called the *Charistia* were connected in their origin with the *Karest* and the *Eucharist* as a celebration in honour of the manes of their departed kith and kin, for whose sakes they became reconciled at the friendly gathering once a year. . . . . It is here, then, we have to seek the essential connection between the Egyptian Christ, the Christians, and the Roman Catacombs. These Christian Mysteries, ignorantly explained to be inexplicable, can be explained by Gnosticism and Mythology, but in no other way. It is not that they are insoluble by human reason, as their incompetent, howsoever highly paid, expounders now-a-days pretend. That is but the puerile apology of the unqualified for their own helpless ignorance— they who have never been in possession of the gnosis or science of the Mysteries by which alone these things can be explained in accordance with their natural genesis. In Egypt only can we read the matter to the root, or identify the origin of the Christ by nature and by name, to find at last that the Christ was the Mummy-type, and that our Christology is mummified mythology."—*(Agnostic Annual.)*

The above is an explanation on purely scientific evidence, but, perhaps, a little too *materialistic,* just because of that science, notwithstanding that the author is a well-known Spiritualist. Occultism pure and simple finds the same mystic elements in the Christian as in other faiths, though it rejects as emphatically its dogmatic and *historic* character. It is a fact that in the terms Ιησοῦς ὁ χριστός (See *Acts* v. 42, ix. 14; I Corinth. iii. 17, etc.), the article ὁ designating "Christos," proves it simply a surname, like that of Phocion, who is referred to as Φωκίων ὁ χρηστός (Plut. v.). Still, the personage (Jesus) so addressed—whenever he lived —was a great Initiate and a "Son of God."

For, we say it again, the surname Christos is based on, and the story of the Crucifixion derived from, events that preceded it.

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* *Because he is cabalistically the new Adam, the "celestial man," and Adam was made of red earth.*

Everywhere, in India as in Egypt, in Chaldea as in Greece, all these legends were built upon one and the same primitive type; the voluntary sacrifice of the *logoï*—the *rays* of the one Logos, the direct manifested emanation from the One ever-concealed Infinite and Unknown—whose *rays* incarnated in mankind. They consented to *fall into matter,* and are, therefore, called the "Fallen Ones." This is one of those great mysteries which can hardly be touched upon in a magazine article, but shall be noticed in a separate work of mine, *The Secret Doctrine,* very fully.

Having said so much, a few more facts may be added to the etymology of the two terms. χριστός being the verbal adjective in Greek of χρίω "to be rubbed on," *as ointment* or salve, and the word being finally brought to mean "the Anointed One," in Christian theology; and *Kri,* in Sanskrit, the first syllable in the name of Krishna, meaning "to pour out, or rub over, to cover with,"* among many other things, this may lead one as easily to make of Krishna, "the anointed one." Christian philologists try to limit the meaning of Krishna's name to its derivation from *Krish,* "black"; but if the analogy and comparison of the Sanskrit with the Greek roots contained in the names of Chrestos, Christos, and *Ch*rishna, are analyzed more carefully, it will be found that they are all of the same origin.[1]

"In Bockh's 'Christian Inscriptions,' numbering 1,287, there is no single instance of an earlier date than the third century, wherein the name is not written *Chrest* or *Chreist.*" *(The Name and Nature of the Christ,* by G. Massey, "The Agnostic Annual.")

Yet none of these names can be unriddled, as some Orientalists imagine, merely with the help of astronomy and the knowledge of zodiacal signs in conjunction with phallic symbols. Because, while the sidereal symbols of the mystic characters or personifications in Puranâs or Bible, fulfil astronomical functions, their spiritual anti-types rule invisibly, but very effectively, the world. They exist as abstractions on the higher plane, as manifested ideas on the astral, and become males, females and androgyne powers on this lower plane of ours. *Scorpio,* as *Chrestos-Meshiac,* and Leo, as *Christos-Messiah* antedated by far the Christian era in the trials and triumphs of Initiation during the Mysteries, Scorpio standing as symbol for the latter, Leo for the glorified triumph of the "sun" of truth. The mystic philosophy of the allegory is well understood by the author of the "Source of Measures"; who writes: "One (Chrestos) causing himself to go down into the pit (of

* Hence the memorialising of the doctrine during the MYSTERIES. The pure monad, the "god" incarnating and becoming *Chrestos,* or man, on his trial of life, a series of those trials led him to the *crucifixion of flesh,* and finally into the Christos condition.

[1] On the best authority the derivation of the Greek *Christos* is shown from the Sanskrit root *gharsh*—"rub"; thus: *gharsh-a-mi-to,* "to rub," and ghársh-tá-s "flayed, sore." Moreover, Krish, which means in one sense to plough and make furrows, means also to cause pain, "to torture to torment," and ghrsh-ta-s "rubbing"—all these terms relating to Chrestos and Christos conditions. One has *to die in Chrestos, i. e.,* kill one's personality and its passions, to blot out every idea of separateness from one's "Father," the Divine Spirit in man; to become one with the eternal and absolute *Life* and *Light* (SAT) before one can reach the glorious state of *Christos,* the regenerated man, the man in spiritual freedom.

Scorpio, or incarnation in the womb) for the salvation of the world; this was the Sun, shorn of his *golden rays,* and *crowned with blackened* ones* (symbolizing this loss) as the thorns; *the other* was the triumphant *Messiah,* mounted up to the *summit of the arch of heaven,* personated as the *Lion of the tribe of Judah.* In both instances he had the Cross; once in humiliation (as the son of copulation), and once holding it in his control, as the law of creation, he being Jehovah"—in the scheme of the authors of dogmatic Christianity. For, as the same author shows further, John, Jesus and even Apollonius of Tyana were but epitomizers of the history of the Sun "under differences of aspect or condition."[1] The explanation, he says, "is simple enough, when it is considered that the names *Jesus,* Hebrew יהוה and Apollonius, or Apollo, are alike names of the *Sun in the heavens,* and, necessarily, the history of the one, as to his travels through *the signs,* with the personifications of his sufferings, triumphs and miracles, could be but the *history of the other,* where there was a wide-spread, common method of describing those travels by personification." The fact that the Secular Church was founded by Constantine, and that it was a part of his decree "that the venerable day of the *Sun* should be the day set apart for the worship of Jesus Christ as *Sun*-day," shows that they knew well in that "Secular Church" "that the allegory rested upon an astronomical basis," as the author affirms. Yet, again, the circumstance that both Purânas and Bible are full of solar and astronomical allegories, does not militate against that other fact that all such scriptures in addition to these two are *closed* books to the scholars "having authority." (!) Nor does it affect that other truth, that all those systems are *not the work of mortal man,* nor are they his invention in their origin and basis.

Thus "Christos," under whatever name, means more than *Karest,* a mummy, or even the "anointed" and the *elect* of theology. Both of the latter apply to *Chréstos,* the man of sorrow and tribulation, in his physical, mental, and psychic conditions, and both relate to the Hebrew *Mashiac* (from whence Messiah) con-

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* The Orientalists and Theologians are invited to read over and study the allegory of Viswakarman, the "Omnificent," the Vedic God, the architect of the world, who sacrificed himself *to himself* or the world, after having offered up all worlds, *which are himself,* in a "Sarva Madha" (general sacrifice)—and ponder over it. In the Purânic allegory, his daughter *Yoga-siddha* "Spiritual consciousness," the wife of *Surya,* the Sun, complains to him of the too great effulgence of her husband; and Viswakarmâ, in his character of *Takshaka,* "wood cutter and carpenter," placing the Sun upon his lathe cuts away a part of his brightness. Surya looks, after this, crowned with dark thorns instead of rays, and becomes Vikarttana ("shorn of his rays"). All these names are terms which were used by the candidates when going through the trials of Initiation. The Hierophant-Initiator personated Viswakarman; the father, and the general *artificer* of the gods (the adepts on earth), and the candidate—Surya, the Sun, who had to kill all his fiery passions and wear the crown of thorns *while crucifying his body* before he could rise and be re-born into a new life as the glorified "Light of the World"—Christos. No Orientalist seems to have ever perceived the suggestive analogy, let alone to apply it!

[1] The author of the "Source of Measures" thinks that this "serves to explain why it has been that the *Life of Apollonius of Tyana, by Philostratus* has been so carefully kept back from translation and popular reading." Those who have studied it in the original have been forced to the comment that either the *"Life of Apollonius* has been taken from the New Testament, or that New Testament narratives have been taken from the *Life of Apollonius,* because of the manifest sameness of the *means of construction* of the narrative." (p. 260).

dition, as the word is etymologised* by Fuerst, and the author of "The Source of Measures," p. 255. Christos is the crown of glory of the suffering Chréstos of the mysteries, as of the candidate to the final UNION, of whatever race and creed. To the true follower of the SPIRIT OF TRUTH, it matters little, therefore, whether Jesus, as man and Chrestos, lived during the era called Christian, or before, or never lived at all. The Adepts, who lived and died for humanity, have existed in many and all the ages, and many were the good and holy men in antiquity who bore the surname or title of Chrestos before Jesus of Nazareth, otherwise Jesus (or Jehoshua) Ben Pandira was born.[1] Therefore, one may be permitted to conclude, with good reason, that Jesus, or Jehoshua, was like Socrates, like Phocian, like Theodorus, and so many others surnamed *Chréstos, i. e.,* the "good, the excellent," the gentle, and the holy Initiate, who showed the "way" to the Christos condition, and thus became himself "the Way" in the hearts of his enthusiastic admirers. The Christians, as all the "Hero-worshippers" have tried to throw into the background all the other Chréstoï, who have appeared to them as rivals of *their* Man-God. But if the voice of the MYSTERIES has become silent for many ages in the West, if Eleusis, Memphis, Antium, Delphi, and Crèsa have long ago been made the tombs of a Science once as colossal in the West as it is yet in the East, there are successors now being prepared for them. We are in 1887 and the nineteenth century is close to its death. The twentieth century has strange developments in store for humanity, and may even be the last of its name.

H. P. B.

(To be continued.)

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*"The word שׁיחַ *shiac,* is in Hebrew the same word as a verbal, signifying *to go down into the pit.* As a noun, *place of thorns, pit.* The *hifil* participle of this word is מֹשִׁיחַ or Messiach, or the Greek *Messias, Christ,* and means "he who causes to go down into the pit" (or hell, in dogmatism). In esoteric philosophy, this going down *into the pit* has the most mysterious significance. The Spirit "Christos" or rather the "Logos" (*read* Logoï), is said to "go down into the pit," when it incarnates in flesh, *is born as a man.* After having robbed the *Elohim* (or gods) of their secret, the *pro-creating* "fire of life," the Angels of Light are shown cast down into the pit or abyss of matter, called *Hell,* or the bottomless pit, by the kind theologians. This, in Cosmogony and Anthropology. During the Mysteries, however, it is the *Chrestos, neophyte,* (as man), etc., who had to descend into the crypts of Initiation and trials; and finally, during the "Sleep of Siloam" or the final *trance* condition, during the hours of which the new Initiate has the last and final mysteries of being divulged to him. Hades, Schéol, or Patala, are all one. The same takes place in the East now, as took place 2,000 years ago in the West, during the MYSTERIES.

[1] Several classics bear testimony to this fact. Lucian, c. 16, says Φωκίωι ὁ χρηστός, and Φωκίων ὁ ἐπίκλην (λεγόμενος surnamed "χρηστός.") In Phædr. p. 226 E, it is written, "you mean Theodorus the Chrestos." "Τὸν χρηστὸν λέγεις θεόδωρον." Plutarch shows the same; and χρήστος—Chrestus, is the proper name (see the word in *Thesaur.* Steph.) of an orator and disciple of Herodes Atticus.

THEOSOPHICAL SYMBOLS*

THE first article printed in the PATH on this subject was "Theosophical Symbolism" in Vol. I, May, 1886.[1]

The symbols of the Society are contained in its seal, which may be described first. It consists of a serpent formed into a circle and biting or swallowing its tail. Placed within this circle are two interlaced triangles that make what is called the "Seal of Solomon," one of the triangles pointing apex up and the other apex down. That one which points up is white in color or any shade that is equivalent to that when compared with the other triangle, which is dark, as it should always be so represented. On the serpent and near its head so as to be in the centre line of the circle is a small circle within which is inscribed the Swastica, a simple cross with its four ends turned backward. Inside the central space enclosed by the two interlaced triangles is placed the famous cross of the Egyptians called *ansata,* and which is many times older than the Christian symbol. It is a cross without a top arm, which is replaced by an oval the narrow end of which rests on the top of the cross, thus forming its top arm. It should be of a white color. Around the whole is written the motto of the Society, reading "There is no religion higher than Truth", the family motto of the Maharajahs, or great kings, of Benares, the sacred city of India. Sometimes over the top of the seal is written "OM", the sacred word of the Hindûs and the first letter of the Sanskrit alphabet.

It will be of interest to all members of the Society to know that, although some people have claimed to be the inventors of this seal as just described and that they made it for the Society in its initial stages in 1875, Madame Blavatsky long before then and before these claimants heard of Theosophy used substantially the same thing on her private note paper, some samples of which are in my desk, as also the original block from which she had her paper printed. Her seal had the coronet of countess over the top, and her monogram in the middle in place of the Egyptian cross. Some years after the adoption of the seal by the Society a person by the name of Bothell of Bath, England, made a hybrid imitation of it by splitting the serpent into three as if to show that evolution had divided itself up into heterogeneous elements, and he was then imitated by a person in America who sold amulets and love philters, meanwhile cribbing wholesale from all the Theosophical books and periodicals in order to make a saleable book on the darkness of

*This article was first printed by Wm. Q. Judge in *The Path* for April, 1892.
[1]Reprinted in THEOSOPHY in August, 1915 number.

Egypt. These childish imitations sufficiently expose themselves to anyone who knows something of symbology.

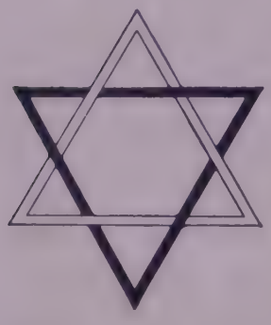
Our seal points the mind to the regenerated man who, symbolized by the cross, stands in the centre enclosed by the light and the dark triangle, and encircled by the great serpent or dragon of evolution and matter. But an analysis of the different parts of the whole will aid us in understanding and grasping all its meanings. For in symbology the symbol is only right when it fitly represents all the ideas meant to be conveyed, and in all its parts is consistent with the whole, as well as being also in conformity to tradition and the rules of the ancients. It should also when understood be of such a character that when it is looked at or thought of, with the image of it in the mind, all the ideas and doctrines it represents recur to the thinker. This is why confused symbols are useless and right ones of the greatest use. Indeed, the same rule holds with clairvoyance—a very different subject—for there the symbol which is the image of the person or thing desired to be seen clairvoyantly may confuse the seer, or the opposite, just as it is or is not consistent. Symbols are also valuable for the older reason that, while the books, the writings, and the other works of men fade away and are no more for subsequent ages, the great symbols do not disappear. Our Zodiac is one mass of these, and though its age is a mystery it still lingers in our almanacs and figures in the sacred books or monuments of all times and peoples. And even to-day the most materialistic of our people are wondering if it may not be possible to communicate with the inhabitants of other planets by the use of symbols, in some such way as the savage may be dealt with by the use of sign language.

Let us take the serpent which forms the great circle of the seal. Swallowing its tail, it shows the cycle of eternity or the great spiral of evolution or the Manvantara. This is the circle of necessity of the Egyptians, the path of the numerous reïncarnations of the soul. Merely even as serpent it signifies this, for the serpent casts its skin periodically just as man does at every death of his many bodies. It also signifies wisdom, as the Serpent has been called the wise, and, as shown in the *Secret Doctrine*, the word also meant the Masters of wisdom and power. Its tail running into its mouth means perpetual turning of the circle, or the periodical coming forth and disappearing of the manifested Universe. Nearly every bible has this. Saint John speaks of the great dragon who swept with his tail one-third of the stars to the earth. That is, that in the course of this great evolution the serpent we are considering brought egos from the stars down to this globe, or up to it if you prefer and think it any better than the others in the sky. In the form of a

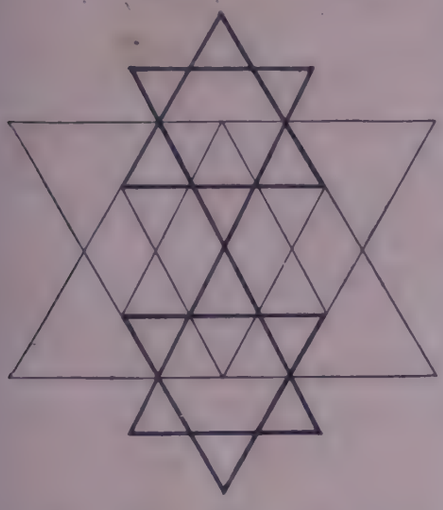
circle it symbolizes perfection, as that is the most perfect figure, which, too, in its different relations shows us the great doctrine that the Universe was built by number, weight, and number, and is controlled or presided over by harmony now disturbed and now restored.

For, although the proportion of the diameter of the circle is as one to three, there is a remainder, when we are exact, of figures that cannot be written because we never should get to the end of them. This is the unknown quantity continually entering into the succession of events and ever tending to restore the harmony.

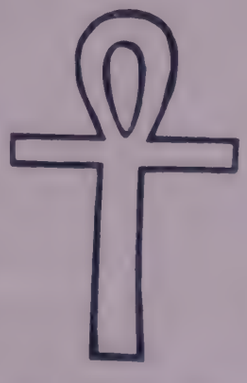
The two interlaced triangles come next in importance. This is the "Seal of Solomon", so called because it was popularly supposed he used it when dealing with the genii that did his bidding. Among the Moors is a tale of how he confined one of the spirits in the Red Sea in a pot, on the top of which this seal was inscribed. But this is hardly the origin of it. On a very ancient Indian coin in my possession may be seen the same seal surrounded by rays of the sun, and the figure was known in the early ages in Hindustan. A couple of Brahmin friends of the writer state that it has always been known in that caste. In *Isis Unveiled,* page 260, H. P. Blavatsky has a very good exposition of it, accompanied with two diagrams illustrating its Hindû and Jewish forms. These triangles also symbolize the sevenfold constitution of man and all things. They have six points and six triangles enclosing a central space which is the seventh division of them and here represents the seventh principle or more properly the thinker, standing in the universe and touching all things from the six sides by means of the six triangles. The points of these touch the sides of the serpent or the great encircling wheel of evolution in and by which the thinker gains experience from nature. The white triangle—called the upper—refers to spirit, and the lower, or dark one, to matter; interlaced they signify, as said in the *Bhagavad-Gîtâ,* that spirit and matter are coëternal and ever conjoined. Thus they also represent the great opposites in nature and mind of good and evil, night and day, male and female, liberty and slavery, cold and heat, those great contrasts by means of which we are able at last to find the truth. In the *Kaballah* this figure is thought much of. Thus it is said that its representation in this world is a reflection or reverse of the real triangle in the upper worlds. But this statement does not convey much, because, if one tries the experiment of reversing the image on paper, it will be found that then our figure would have the black triangle uppermost, and in mystical writings that means the reign of black magic. Probably that is what the Cabalists meant, as they delight in calling this the dark world or hell.



The thirty-third degree of Freemasonry may also be obtained from this figure. That degree is the Consistory or Council, emblematically the great body of the Sages or Governors, the collection or sum of all the others. The idea now illustrated may be new to Freemasons, but is nevertheless correct. Revolve the figure downwards so as to produce a reverse image, and we get two; as the *Kaballah* of the Jews has it, one the image of the other. Next take the two slanting sides, being the prolongation of the two downward-pointing sides of the upper dark triangle, and make a reflection upon them as base on each side. The result will be the figure here shown, in which three smaller "Solomon's seals" are contained within a greater one. If now the chambers or divisions in this new figure are counted, they will be found to number thirty-two, and by adding the figure as a whole we get thirty-three or the Consistory, which may be placed in the point in the centre of all. This may seem to be fanciful to some, but it is no more so than much else in Masonry. It has the advantage, however, of being correct, even if curious. This number of divisions or chambers, with the whole figure, also gives the number of the thirty-three crores of gods or forces of nature in the ancient Hindu Pantheon.



No less ancient and interesting than the triangles is the Egyptian cross placed in the very centre of the seal within the six-sided chamber made by the interlaced triangles. This should be a glittering white in color, as it represents the regenerated man as well as life. The top oval is matter, and the lower arms spirit, which joined to matter is life both material and eternal. It is also the sign of Venus. And Venus is the elder sister of the earth according to the *Secret Doctrine*. On Venus are felt our changes, and those proceeding on her affect us. This cross is found in nearly every Egyptian papyrus. The *Book of Job* is really a translation, somewhat altered, of the *Book of the Dead* used by the Egyptians. In this the soul—or the candidate—enters the Hall of Two Truths to be judged before Osiris. He is Job. Entering he stands before Isis, who is a maid and says, "I made a covenant with mine eyes that I should not look upon a maid." She holds in her hand the symbol given in the illustration, signifying life. It was placed in the hands of the guardians of the dead and in many different other places. In the British Museum in the papyri, and on monuments in Egypt or those in Europe and America, it is to be constantly



found. On the obelisk brought from Egypt by Commander Gorringe and now set up in Central Park, New York City, a count shows more than thirty repetitions of this symbol. Examining a mummy-case that by some chance was exhibited in Tacoma, Washington, last year, I saw many of these painted on the case. It is one of the most ancient of all the symbols.

The bent cross in the little circle placed on the serpent at the top of the seal joined to the apex of the upper triangle is the Swastica. It is found almost everywhere in the East, as well as among the earlier Christians and elsewhere in Europe. Many meanings have been given to this: sometimes it represents the whirling of the will, and again the "Wheel of the Law" mentioned in both Buddhistic and Brahmanical books. The Buddhas are said to give the Wheel of the Law another turn when they come, and Krishna tells Arjuna that he who does not keep properly revolving the great wheel of action and reäction between the two worlds lives a life of sin without purpose. In India Swastica represents the spot or centre in which the forces from the great unknown pour to show themselves subsequently in various manifestations; and also it stands as a representation of the great mill of the Gods, in the center of which the soul sits, and where all things are drawn in by the turning of the axle to be crushed, amalgamated, and transformed again and again.

This ends an analysis of the seal of the Society. In 1875 the writer of this at request of Col. Olcott drew a design for a pin for the use of members which was then made first by a Maiden Lane jeweler. It is formed by combining the serpent with the Egyptian tau so as to make "T. S." The illustration shows it taken from a cut made from the old design last year, when the pins began to be used more than previously. They are now worn by a good many members in both America and Europe. Col. Olcott has one that was presented to him just before last London convention by a New York Theosophist.

The Sanscrit "Aum" at the top of the seal and the motto are later additions, adopted after Madame Blavatsky and Col. Olcott went to India. The Aum in its present position is to be read as the "Fountain of Light, the Sun which illuminates our minds, and the goal of our endeavor"—that is, truth, for Theosophy constantly proves to us that "There is no religion higher than Truth."

WILLIAM Q. JUDGE.

FROM THE NOTE BOOK OF AN UNPOPULAR PHILOSOPHER*

THE ESOTERIC VALUE OF CERTAIN WORDS AND DEEDS IN SOCIAL LIFE.

To Show Anger.—No *"cultured"* man or woman will ever show anger in Society. To check and restrain every sign of annoyance shows good manners, certainly, but also considerable achievement in hypocrisy and dissimulation. There is an occult side to this rule of good breeding expressed in an Eastern proverb: "Trust not the face which never shows signs of anger, nor the dog that never barks." Cold-blooded animals are the most venomous

Non-resistance to Evil.—To brag of it is to invite all evil-doers to sit upon you. To practise it openly is to lead people into the temptation of regarding you as a coward. Not to resist the evil you have never created nor merited, to eschew it yourself, and help others quietly to get out of its way, is the only wise course open to the lover of wisdom.

"Love Thy Neighbour."—When a parson has preached upon this subject, his pious congregation accepts it as tacit permission to slander and villify their friends and acquaintances in neighbouring pews.

International Brotherhood.—When a Mussulman and a Christion swear mutual friendship, and pledge themselves to be brothers, their two formulas differ somewhat. The Moslem says: "Thy mother shall be my mother, my father thy father, my sister thy hand maid, and thou shalt be my brother." To which the Christian answers: "Thy mother and sister shall be my hand-maidens, thy wife shall be my wife, and my wife shall be thy dear sister."—*Amen*

Brave as a Lion.—The highest compliment—in appearance—paid to one's courage; a comparison with a bad-smelling wild-beast—in reality. The recognition, also, of the superiority of animal over human bravery, considered as a virtue.

A Sheep.—A weak, silly fellow, figuratively, an insulting, contemptuous epithet among laymen; but one quite flattering among churchmen, who apply it to "the people of God" and the members of their congregations, comparing them to *sheep* under the guidance of the lamb.

The Code of Honour.—In France—to seduce a wife and kill her husband. There, offended honour can feel satisfied only with blood; here, a wound inflicted upon the offender's pocket suffices.

The Duel as a Point of Honour.—The duel being an institution of Christendom and civilization, neither the old Spartans, nor

*This article was first printed by H. P. Blavatsky in *Lucifer* for October, 1887.

yet the Greeks or Romans knew of it, as they were only uncivilized heathens.—(*See Schopenhauer.*)

Forgive and Forget.—"We should freely forgive, but forget rarely," says Colton. "I will not be revenged, and this I owe to my enemy; but I will *remember,* and this I owe to myself." This is real practical wisdom. It stands between the ferocious "Eye for eye, and tooth for tooth" of the Mosaic Law, and the command to turn the left cheek to the enemy when he has smitten you on the right. Is not the latter a direct encouraging of sin?

Practical Wisdom.—On the tree of silence hangs the fruit of peace. The secret thou wouldst not tell to thine enemy, tell it not to thy friend.—(*Arabic.*)

Civilized Life.—Crowded, noisy and full of vital power, is modern Society to the eye of matter; but there is no more still and silent, empty and dreary desert than that same Society to the spiritual eye of the Seer. Its right hand freely and lavishly bestows ephemeral but costly pleasures, while the left grasps greedily the leavings and often grudges the necessities of show. All our social life is the result and consequence of that unseen, yet ever-present autocrat and despot, called *Selfishness* and *Egotism.* The strongest will becomes impotent before the voice and authority of *Self.*

INDIAN PROVERBS*

ON a lake reflecting myriads of stars a swan, by night seeking the young lotus buds, though wise, was for a time deceived. Through fear of being deceived by the stars, the swan, even by day, shunned the white lotus. Thus he who has been deceived dreads evil even in truth.

Krishna, the beautiful haired god, replied not to the reviling of the King of Chedi. To the roar of the tempest, and not to the jackal's howl, the elephant trumpets a reply.

Not the tender pliant grass is uprooted by the storm, but the lofty trees—the mighty war only with the mighty.

In sandal trees there are snakes; in lotus tanks are there not alligators? in happiness there is envy; there are no unmixed pleasures.

The root by serpents, the blossoms by black bees, the branches by monkeys, the top by bears; truly no part of the sandal tree is not resorted to by evil natures.

Fret not about sustenance; providence will supply it. When a creature is born, the mother's breast supplies milk.

Who gave the swan his whiteness, and the parrot his wings of green, who gave the peacock his iris-hues, will he not provide for thee?

C. J.

*This article was first printed by H. P. Blavatsky in *Lucifer* for June, 1888.

THOUGHTS IN SOLITUDE*

II.

THE votaries of Religions that preach salvation only through the acceptance of their dogmas must inevitably be more or less animated by the proselytising spirit, and the more pretentious the claims of power to save by the inculcation of orthodox opinion, the more urgent must appear the necessity to spread those opinions as widely as possible. Indeed it seems imperative on one who holds such a faith in his heart of hearts, that he should spend his life in trying to spread it.

But when the true philosophic thought is attained and the law of Karma with its infinite ramifications realized as the all pervading power, how vain will seem all attempts to control or even deeply affect the destiny of others. Truly Occultism teaches the widest tolerance, and though its student will doubtless as formerly try to influence all who are brought into contact with him in his journey through life, and if possible instil into them the thoughts that actuate him and give his life a definite purpose, yet will he realize that over his own life alone has he paramount power. He may exercise his worldly wisdom as the sower of seed, may avoid what is most patently the rocky or the thorny ground, but he will gradually learn to cease to look for results from even the most promising, and will rise more and more on the wings of devotion to the true giver of the increase.

While therefore it is a subject for satisfaction if the Theosophical Society should indeed prove to be the dawn of that better hope for mankind the nucleus of that Universal Brotherhood which shall overspread all lands, and which shall plant in the hearts of men the Science-Religion along whose lines will move the spiritual progress of all future Humanity, yet as a Society it can scarcely be expected to be free from the imperfections inherent in all organization, which being of the earth is necessarily earthly—and after all it is a matter of very small moment in what form truth is given to the world. This only is certain that truth must advance, that no man can stay the wheel of evolution—that the Divine Wisdom which we believe animates us will one day be recognized by all mankind as the only solution of the problem of the Universe, and as the guide to Life Eternal.

And Destiny will not be hurried—spite of our impatience—any more than she can be retarded. The evil Karma of the World must work itself out. The unclean man let him be unclean still, let him measure every depth of vice and taste of every spring of passion till the hour strikes for him also and his painful upward

*This article was first printed by Wm. Q. Judge in *The Path* for March, 1887.

progress has to begin. So have the Rishis done who went before us, so have we done in past existences, indeed we may have but extricated ourselves from the slough, and the mire may still be clinging to our feet. For no man can transcend experience, and all earthly places, foul and clean alike, must be trodden by him. Nor when the words or acts of others come into direct antagonism with our own personality, any more than when the cruelty and injustice in the world at large are brought painfully before us, shall we continue to blame the actors, or allow the old prejudices "with their lurid colourings of passion" to dominate us any longer, for the true philosophic thought will have taught us to recognize that all acts are but the result of the "Three Qualities" blended in infinite combination—the great Karma of the World working itself out.

The deeper one looks into this Western Civilization of ours, and the more one realizes in what degrading depths its masses are sunk, in what heartless frivolity so many of the more opulent spend their lives, and in what superstitious intolerance its so-called Religious World moves, it seems indeed a forlorn hope to attempt to carry conviction of the Occult Truth or expect a wide-spread acceptance of it. But though this age of Darkness may exhibit an appalling depth of materiality, yet in all ages of the world, the blind multitude are many and the lovers of Wisdom few. And indeed this love of Wisdom is no light attainment, but one for which the soul has been educated through life times of experience and paroxysms of pain, for while the gratification of any of the senses still continues to give supreme satisfaction, there is no room in the soul for Theosophic thought. Not until by the slow education of repeated experience it is realized that the senses can no longer satisfy, that even the higher joys of communion with one's kind—though culminating in the ideal union of two souls—are but steps in the ladder to the Supreme Thought, can any true idea of the Divine Wisdom have been formed. Indeed a time will come for the student when the gratification of the senses will actually cause pain. It may be ushered in for one through the sense of sight, when the most beautiful scenery of earth, and the most perfect combinations of mountain, wood and water only accentuate by their faint reflex the passionate desire for that land which no eye hath seen, that land which no eye can see. Or the symphonies of earthly music which once enthralled the soul may raise the longing for the song of the celestial choir to that ecstatic point where it becomes unrecognisable from pain. And so the student is driven inward to find at last his refuge in pure Thought, and he begins to perceive that the Eternal World of ideas is the only real World, the only one in which pure Being is to be found, and that this phenomenal existence is indeed but the circling of the nets of delusion, the restless tossing of the false salt waves of sense which reward "with droughts that double thirst" the deluded souls that float on them.

The more the student lives in this ideal world, the more will he find that the association with those whose interests are exclusively centered on earthly things becomes repugnant to him, and that even the calls of duty to descend from the tranquil heights of Thought, to the jarring discord of action in the world, are responded to with increasing pain, though duty in such cases is likely to be in process of changing her sphere of action. When the inner struggles of one still bound by ties of earth suggest such thoughts as these, surely the isolation from contact with the rude world of the most spiritual men, those who have achieved the sublime heights of Mahatmaship, is no longer a thing to wonder at, but becomes apparent as an absolute necessity.

The desires above referred to of seeing the invisible, and realizing the divine, will probably if practised continuously enough, and with sufficient intensity, be the prelude to some partial lifting of the veil, when the ecstatic may reap in a moment of beatific vision more than he ever dreamed of, and receive accretion of strength for the coming years, though this is more likely to be the immediate reward of some supreme self-devotion whether in act or thought, and when the words of Krishna, "near to renunciation—very near —dwelleth eternal peace" will flash upon the soul as truth that requires no word of mortal man to give it authority.

But woe to the man who unduly cultivates his spiritual faculties without being a complete master of his lower nature—the beast below will turn and rend him some day—the little bit of lust unconquered may be the means of his complete undoing. For as his astral consciousness develops his whole being intensifies, including the small unconquered part of his physical nature, which he will then have to fight upon the Astral plane, in far more terrible struggle than had he conquered on the physical. It becomes in fact what is symbolically known as the "Dweller on the threshold" that has to be fought and conquered before the neophyte can aspire to gain the first glimmering of vision on the true spiritual plane. For it must always be remembered that our nature is threefold, "body, soul and spirit" as the initiate St. Paul expressed it, and until the personality has transferred all its forces unto the soul plane, it cannot expect to attain to that of spirit. From this it will be evident how necessary it is to live more and more continuously in the Eternal Thought until all fleshly appetites and desires of sense die off by sheer inanition.

The vague dreams with which life began, and which the child with memories fresh from "that imperial palace whence he came" pictured in a material way of a golden city with walls of jasper and with gates of pearl, and into which no unclean thing was permitted to enter, are lost for a while in the frenzied rush of youth and early manhood, but maturer years bring them back with an added pathos and a more spiritualized meaning. It is indeed the Golden city we all seek for—"the city that hath foundations whose builder and whose maker is God." PILGRIM.

A LAND OF MYSTERY*

[*Continued from the November Number.*]

BY H. P. B.

THE ruins of Central America are no less imposing. Massively built, with walls of a great thickness, they are usually marked by broad stairways, leading to the principal entrance. When composed of several stories, each successive story is usually smaller than that below it, giving the structure the appearance of a pyramid of several stages. The front walls, either made of stone or stuccoed, are covered with elaborately carved, symbolical figures; and the interior divided into corridors and dark chambers, with arched ceilings, the roofs supported by overlapping courses of stones, "constituting a pointed arch, corresponding in type with the earliest monuments of the old world." Within several chambers at Palenque, tablets, covered with sculptures and hieroglyphics of fine design and artistic execution, were discovered by Stephens. In Honduras, at Copan, a whole city—temples, houses and grand monoliths intricately carved—was unearthed in an old forest by Catherwood and Stephens. The sculpture and general style of Copan was unique, and no such style or even anything approaching it has been found anywhere else, except at Quirigua, and in the islands of Lake Nicaragua. No one can decipher the weird hieroglyphical inscriptions on the altars and monoliths. With the exception of a few works of uncut stone, "to Copan, we may safely assign an antiquity higher than to any of the other monuments of Central America with which we are acquainted", says the *New American Cyclopædia.* At the period of the Spanish conquest, Copan was already a forgotten ruin, concerning which existed only the vaguest traditions.

No less extraordinary are the remains of the different epochs in Peru. The ruins of the temple of the Sun at Cuzco are yet imposing, notwithstanding that the deprecating hand of the Vandal Spaniard passed heavily over it. If we may believe the narratives of the conquerors themselves, they found it, on their arrival, a kind of a fairy-tale castle. With its enormous circular stone wall completely encompassing the principal temple, chapels and buildings, it is situated in the very heart of the city, and even its remains justly provoke the admiration of the traveller. "Aqueducts opened within the sacred inclosure; and within it were gardens, and walks among *shrubs and flowers of gold and silver,* made in imitation of the productions of nature. It was attended by 4,000 priests." "The ground", says La Vega, "for 200 paces around the temple, was considered holy, and no one was allowed to pass within this boundary but with naked feet." Besides this great temple, there were 300 other inferior temples at Cuzco. Next to the latter in beauty, was the celebrated temple of Pachacamac. Still another great temple of the Sun is mentioned by Humboldt; and, "at the base of the hill

*This article was first printed by H. P. Blavatsky in *The Theosophist* for June, 1880.

of Cannar was formerly a famous shrine of the Sun, consisting of the universal symbol of that luminary, formed by nature upon the face of a great rock." Roman tells us "that the temples of Peru were built upon high grounds or the top of the hills, and were surrounded by three and four circular embankments of earth, one within the other." Other remains seen by myself—especially mounds—are surrounded by two, three, and four circles of stones. Near the town of Cayambe, on the very spot on which Ulloa saw and described an ancient Peruvian temple "perfectly circular in form, and open at the top," there are several such *cromlechs*. Quoting from an article in the *Madras Times* of 1876, Mr. J. H. Rivett-Carnac gives, in his Archæological Notes, the following information upon some curious mounds in the neighbourhood of Bangalore:—*"Near the village there are at least one hundred cromlechs plainly to be seen. These cromlechs are surrounded by circles of stones, some of them with concentric circles three and four deep. One very remarkable in appearance has four circles of large stones around it, and is called by the natives 'Pandavara Gudi' or the temples of the Pandas. . . . This is supposed to be the first instance, where the natives popularly imagine a structure of this kind to have been the temple of a by-gone, if not of a mythical, race. Many of these structures have a triple circle, some a double, and a few single circles of stone round them." In the 35th degree of latitude, the Arizone Indians in North America have their rude altars to this day, surrounded by precisely such circles, and their sacred spring, discovered by Major Alfred R. Calhoun, F. G. S., of the United States Army Survey Commission, is surrounded with the same symbolical wall of stones, as is found in Stonehenge and elsewhere.

By far the most interesting and full account we have read for a long time upon the Peruvian antiquities is that from the pen of Mr. Heath of Kansas, already mentioned. Condensing the general picture of these remains into the limited space of a few pages in a periodical,[1] he yet manages to present a masterly and vivid picture of the wealth of these remains. More than one speculator has grown rich in a few days through his desecrations of the "huacas." The remains of countless generations of unknown races, who had slept there undisturbed—who knows for how many ages—are now left by the sacrilegious treasure-hunter to crumble into dust under the tropical sun. Mr. Heath's conclusions, more startling, perchance, than his discoveries, are worthy of being recorded. We will repeat in brief his descriptions:—

"In the Jeguatepegue valley in Peru in 70° 24′ S. Latitude, four miles north of the port of Pacasmayo is the Jeguatepegue river. Near it, beside the southern shore, is an elevated platform 'one-fourth of a mile square and forty feet high, all of adobes' or

*On Ancient Sculpturing on Rocks in Kumaon, India, similar to those found on monoliths and rocks in Europe. By J. H. Rivett-Carnac, Bengal Civil Service, C. I. E., F. S. A., M. R. A. S. F. G. S., &c.

1 See *Kansas City Review of Science and Industry*, November 1878.

sun-burnt bricks. A wall of fifty feet in width connects it with another; 150 feet high, 200 feet across the top, and 500 at the base, nearly square. This latter was built in sections of rooms, ten feet square at the base, six feet at the top and about eight feet high. All of this same class of mounds—temples to worship the sun, or fortresses, as they may be—have on the northerly side an incline for an entrance. Treasure-seekers have cut into this one about half-way, and it is said 150,000 dollars' worth of gold and silver ornaments were found." Here many thousands of men were buried and beside the skeletons were found in abundance ornaments of gold, silver, copper, coral beads, &c. "On the north side of the river, are the extensive ruins of a walled city, two miles wide by six long. . . . Follow the river to the mountains. All along you pass ruin after ruin and huaca after huaca," (burial places). At Tolon there is another ruined city. Five miles further, up the river, "there is an isolated boulder of granite, four and six feet in its diameters, covered with hieroglyphics; fourteen miles further, a point of mountain at the junction of two ravines is covered to a height of more than fifty feet with the same class of hieroglyphics—birds, fishes, snakes, cats, monkeys, men, sun, moon, and many odd and now unintelligible forms. The rock, on which these are cut, is a silicated sandstone, and many of the lines are an eighth of an inch deep. In one large stone there are three holes, twenty to thirty inches deep, six inches in diameter at the orifice and two at the apex. . . . At Anchi, on the Rimac river, upon the face of a perpendicular wall 200 feet above the river-bed, there are two hieroglyphics, representing an imperfect *B* and a perfect *D*. In a crevice below them, near the river, were found buried 25,000 dollars' worth of gold and silver; when the Incas learned of the murder of their chief, what did they do with the gold they were bringing for his ransom? Rumour says they buried it. . . . May not these markings at Yonan tell something, since they are on the road and near to the Incal city?"

The above was published in November, 1878, when in October, 1877, in my work "Isis Unveiled" (Vol. I. p. 595), I gave a legend, which, for circumstances too long to explain, I hold to be perfectly trustworthy, relating to these same buried treasures for the Inca's ransom, a journal more satirical than polite classed it with the tales of Baron Munchausen. The secret was revealed to me by a Peruvian. At Arica, going from Lima, there stands an enormous rock, which tradition points to as the tomb of the Incas. As the last rays of the setting sun strike the face of the rock, one can see curious hieroglyphics inscribed upon it. These characters form one of the land-marks that show how to get at the immense treasures buried in subterranean corridors. The details are given in "Isis," and I will not repeat them. Strong corroborative evidence is now found in more than one recent scientific work; and the statement may be less pooh-poohed now than it was then. Some miles beyond Yonan, on a ridge of a mountain 700 feet above the river, are the walls of another city. Six and twelve miles further

are extensive walls and terraces; seventy-eight miles from the coast, "you zigzag up the mountain side 7,000 feet, then descend 2,000" to arrive at Coxamolca, the city where, unto this day, stands the house in which Atahualpa, the unfortunate Inca, was held prisoner by the treacherous Pizzaro. It is the house which the Inca "promised to fill with gold as high as he could reach, in exchange for his liberty" in 1532; he did fill it with 17,500,000 dollars' worth of gold, and so kept his promise. But Pizzaro, the ancient swineherd of Spain and the worthy acolyte of the priest Hernando de Lugues, murdered him, notwithstanding his pledge of honor. Three miles from this town, "there is a wall of unknown make. Cemented, the cement is harder than stone itself. . . . At Chepen, there is a mountain with a wall twenty feet high, the summit being almost entirely artificial. Fifty miles south of Pacaomayo, between the seaport of Huanchaco and Truxillo, are the ruins of Chan-Chan, the capital city of the Chimoa kingdom. . . . The road from the port to the city crosses these ruins, entering by a causeway about four feet from the ground, and leading from one great mass of ruins to another; beneath this is a tunnel." Be they forts, castles, palaces or burial mounds called "huacas," all bear the name "huaca." Hours of wandering on horseback among these ruins give only a confused idea of them, nor can any explorers there point out what were palaces and what were not. . . . The highest enclosures must have cost an immense amount of labour.

To give an idea of the wealth found in the country by the Spaniards, we copy the following, taken from the records of the municipality in the city of Truxillo by Mr. Heath. It is a copy of the accounts that are found in the book of Fifths of the Treasury in the years 1577 and 1578, of the treasures found in the "Huaca of Toledo" by one man alone.

First.—In Truxillo, Peru, on the 22nd of July 1577, Don Garcia Gutierrez de Toledo presented himself at the royal treasury, to give into the royal chest a-fifth. He brought a bar of gold 19 carats ley and weighing 2,400 Spanish dollars, of which the fifth being 708 dollars, together with 1½ per cent. to the chief assayer, were deposited in the royal box.

Secondly.—On the 12th of December, he presented himself with five bars of gold, 15 and 19 carats ley, weighing 8,918 dollars.

Thirdly.—On the 7th of January 1578, he came with his fifth of large bars and plates of gold, one hundred and fifteen in number, 15 to 20 carats ley, weighing 153,280 dollars.

Fourthly.—On the 8th of March, he brought sixteen bars of gold, 14 to 21 carats ley, weighing 21,118 dollars.

Fifthly.—On the fifth of April, he brought different ornaments of gold, being little belts of gold and patterns of corn-heads and other things, of 14 carats ley, weighing 6,272 dollars.

Sixthly.—On the 20th of April, he brought three small bars of gold, 20 carats ley, weighing 4,170 dollars.

Seventhly.—On the 12th of July, he came with forty-seven bars, 14 to 21 carats ley, weighing 77,312 dollars.

Eighthly.—On the same day he came back with another portion of gold and ornaments of corn-heads and pieces of effigies of animals, weighing 4,704 dollars.

"The sum of these eight bringings amounted to 278,174 gold dollars or Spanish ounces. Multiplied by sixteen gives 4,450,784 silver dollars. Deducting the royal fifth—985,953.75 dollars—left 3,464,830.25 dollars as Toledo's portion! Even after this great haul, effigies of different animals of gold were found from time to time. Mantles, also adorned with square pieces of gold, as well as robes made with feathers of divers colours, were dug up. There is a tradition that in the huaca of Toledo there were two treasures, known as the great and little fish. The smaller only has been found. Between Huacho and Supe, the latter being 120 miles north of Callao, near a point called Atahuangri, there are two enormous mounds, resembling the Campana and San Mignel, of the Huatic Valley, soon to be described. About five miles from Patavilca (south, and near Supe) is a place called 'Paramonga' or the fortress. The ruins of a fortress of great extent are here visible, the walls are of tempered clay, about six feet thick. The principal building stood on an eminence, but the walls were continued to the foot of it, like regular circumvallations; the ascent winding round the hill like a labyrinth, having many angles which probably served as outworks to defend the place. In this neighbourhood, much treasure has been excavated, all of which must have been concealed by the pre-historic Indian, as we have no evidence of the Incas ever having occupied this part of Peru after they had subdued it."

Not far from Ancon, on a circuit of six to eight miles, "on every side you see skulls, legs, arms and whole skeletons lying about in the sand. . . . At Parmayo, fourteen miles further down north," and on the sea-shore, is another great burying-ground. Thousands of skeletons lie about, thrown out by the treasure-seekers. It has more than half a mile of cutting through it. . . . It extends up the face of the hill from the sea-shore to the height of about 800 feet. . . . Whence come these hundreds and thousands of peoples, who are buried at Ancon? Time and time again the archæologist finds himself face to face with such questions, to which he can only shrug his shoulders and say with the natives—"Quien Sabe?"—who knows?

Dr. Hutchinson writes, under date of Oct. 30, 1872, in the South Pacific "Times:"—"I am come to the conclusion that Chancay is a great city of the dead, or has been an immense ossuary of Peru; for go where you will, on a mountain top or level plain, or by the sea-side, you meet at every turn skulls and bones of all descriptions."

In the Huatica Valley, which is an extensive ruin, there are seventeen mounds, called "huacas", although, remarks the writer, "they present more the form of fortresses, or castles than burying-ground." A triple wall surrounded the city. These walls are

often three yards in thickness and from fifteen to twenty feet high. To the east of these is the enormous mound called Huaca of Pando . . . and the great ruins of fortresses, which natives entitle Huaca of the Bell. *La compana,* the Huacas of Pando, consisting of a series of large and small mounds, and extending over a stretch of ground incalculable without being measured, form a colossal accumulation. The mound "Bell" is 110 feet high. Towards Callao, there is a square plateau (278 yards long and 96 across) having on the top eight gradations of declivity, each from one to two yards lower than its neighbour, and making a total in length and breadth of about 278 yards, according to the calculation of J. B. Steere, of Michigan, Professor of Natural History.

The square plateau first mentioned at the base consists of two divisions . . . each measuring a perfect square 47 to 48 yards; the two joining, form the square of 96 yards. Besides this, is another square of 47 to 48 yards. On the top returning again, we find the same symmetry of measurement in the multiples of twelve, nearly all the ruins in this valley being the same, which is a fact for the curious. Was it by accident or design? . . . The mound is a truncated pyramidal form, and is calculated to contain a mass of 14,641,820 cubic feet of material. . . . The "Fortress" is a huge structure, 80 feet high and 150 yards in measurement. Great large square rooms show their outlines on the top but are filled with earth. Who brought this earth here, and with what object was the filling-up accomplished? The work of obliterating all space in these rooms with loose earth must have been almost as great as the construction of the building itself. . . . Two miles south, we find another similar structure, more spacious and with a greater number of apartments. . . . It is nearly 170 yards in length, and 168 in breadth, and 98 feet high. The whole of these ruins . . . were enclosed by high walls of adobes—large mud bricks, some from 1 to 2 yards in thickness, length and breadth. The "huaca" of the "Bell" contains about 20,220,840 cubic feet of material, while that of "San Miguel" has 25,650,800. These two buildings with their terraces, parapets and bastions, with a large number of rooms and squares—are now filled up with earth!

Near "Mira Flores," is Ocheran—the largest mound in the Huatica valley. It has 95 feet of elevation and a width of 55 yards on the summit, and a total length of 428 yards, or 1,284 feet, *another multiple of twelve.* It is enclosed by a double wall, 816 yards in length by 700 across, thus enclosing 117 acres. Between Ocharas and the ocean are from 15 to 20 masses of ruins like those already described.

The Inca temple of the Sun, like the temple of Cholula on the plains of Mexico, is a sort of vast terraced pyramid of earth. It is from 200 to 300 feet high, and forms a semi lunar shape that is beyond half a mile in extent. Its top measures about 10 acres square. Many of the walls are washed over with red paint, and are as fresh and bright as when centuries ago it was first put on. . . . In the Canete valley, opposite the Chincha Guano Islands,

are extensive ruins, described by Squier. From the hill called "Hill of Gold," copper and silver pins were taken like those used by ladies to pin their shawls; also tweezers for pulling out the hair of the eyebrows, eyelids and whiskers, as well as silver cups.

"The coast of Peru," says Mr. Heath, "extends from Tumbey to the river Loa, a distance of 1,233 miles. Scattered over this whole extent, there are thousands of ruins besides those just mentioned, while nearly every hill and spire of the mountains have upon them or about them some relic of the past; and in every ravine, from the coast to the central plateau, there are ruins of walls, cities, fortresses, burial-vaults, and miles and miles of terraces and water-courses. Across the plateau and down the eastern slope of the Andes to the home of the wild Indian, and into the unknown impenetrable forest, still you find them. In the mountains, however, where showers of rain and snow with the terrific thunder and lightning are nearly constant, a number of months each year, the ruins are different. Of granite, porphyritic lime and silicated sand-stone, these massive, colossal, cyclopean structures have resisted the disintegration of time, geological transformation, earth-quakes, and the sacrilegious destructive hand of the warrior and treasure-seeker. The masonry composing these walls, temples, houses, towers, fortresses, or sepulchres, is uncemented, held in place by the incline of the walls from the perpendicular, and adaptation of each stone to the place destined for it, the stones having from six to many sides, each dressed, and smoothed to fit another or others with such exactness that the blade of a small penknife cannot be inserted in any of the seams thus formed, whether in the central parts entirely hidden, or on the internal or external surfaces. These stones, selected with no reference to uniformity in shape or size, vary from one-half cubic foot to 1,500 cubic feet solid contents, and if, in the *many, many millions* of stones you could find one that would fit in the place of another, it would be purely accidental. In 'Triumph Street,' in the city of Cuzco, in a part of the wall of the ancient house of the Virgins of the Sun, is a very large stone, known as 'the stone of the twelve corners,' since it is joined with those that surround it, by twelve faces, each having a different angle. Besides these twelve faces it has its internal one, and no one knows how many it has on its back that is hidden in the masonry. In the wall in the centre of the Cuzco fortress there are stones 13 feet high, 15 feet long, and 8 feet thick, and all have been quarried miles away. Near this city there is an oblong smooth boulder, 18 feet in its longer axis, and 12 feet in its lesser. On one side are large niches cut out, in which a man can stand and, by swaying his body, cause the stone to rock. These niches apparently were made solely for this purpose. One of the most wonderful and extensive of these works in stone is that called Ollantay-Tambo, a ruin situated 30 miles north of Cuzco, in a narrow ravine on the bank of the river Urubamba. It consists of a fortress constructed on the top of a sloping, craggy eminence. Ex-

tending from it to the plain below, is a stony stairway. At the top of the stairway are six large slabs, 12 feet high, 5 feet wide, and 3 feet thick, side by side, having between them and on top narrow strips of stone about 6 inches wide, frames as it were to the slabs, and all being of dressed stone. At the bottom of the hill, part of which was made by hand, and at the foot of the stairs, a stone wall 10 feet wide and 12 feet high extends some distance into the plain. In it are many niches, all facing the south."

The ruins in the Islands in Lake Titicaca, where Incal history begins, have often been described.

At Tiahuanaco, a few miles south of the lake, there are stones in the form of columns, partly dressed, placed in line at certain distances from each other, and having an elevation above the ground of from 18 to 20 feet. In this same line there is a monolithic doorway, now broken, 10 feet high by 13 wide. The space cut out for the door is 7 feet 4 inches high by 3 feet 2 inches wide. The whole face of the stone above the door is engraved. Another similar, but smaller, lies on the ground beside it. These stones are of hard porphyry, and differ geologically from the surrounding rock; hence we infer they must have been brought from elsewhere.

At "Chavin de Huanta," a town in the province of Huari, there are some ruins worthy of note. The entrance to them is by an alley-way, 6 feet wide and 9 feet high, roofed over with sandstone partly dressed, of more than 12 feet in length. On each side there are rooms 12 feet wide, roofed over by large pieces of sandstones, 1½ feet thick and from 6 to 9 feet wide. The walls of the rooms are 6 feet thick, and have some loopholes in them, probably for ventilation. In the floor of this passage there is a very narrow entrance to a subterranean passage that passes beneath the river to the other side. From this many huacas, stone drinking-vessels, instruments of copper and silver, and a skeleton of an Indian sitting, were taken. The greater part of these ruins were situated over aqueducts. The bridge to these castles is made of three stones of dressed granite, 24 feet long, 2 feet wide by 1½ thick. Some of the granite stones are covered with hieroglyphics.

At Corralones, 24 miles from Arequipa, there are hieroglyphics engraved on masses of granite, which appear as if painted with chalk. There are figures of men, llamas, circles, parallelograms, letters as an R and an O, and even remains of a system of astronomy.

At Huaytar, in the province of Castro Virreina, there is an edifice with the same engravings.

At Nazca, in the province of Ica, there are some wonderful ruins of aqueducts, four to five feet high and 3 feet wide, very straight, double-walled, of unfinished stone, flagged on top.

At Quelap, not far from Chochapayas, there have lately been examined some extensive works. A wall of dressed stone, 560

feet wide, 3,660 long, and 150 feet high. The lower part is solid. Another wall above this has 600 feet length, 500 width, and the same elevation of 150 feet. There are niches over both walls, three feet long, one-and-a-half wide and thick, containing the remains of those ancient inhabitants, some naked, others enveloped in shawls of cotton of distinct colours and well embroidered. . . .

Following the entrances of the second and highest wall, there are other sepulchres like small ovens, six feet high and twenty-four in circumference; in their base are flags, upon which some cadavers reposed. On the north side there is on the perpendicular rocky side of the mountain, a brick wall, having small windows, 600 feet from the bottom. *No reason for this,* nor means of approach, can now be found. The skilful construction of utensils of gold and silver that were found here, the ingenuity and solidity of this gigantic work of dressed stone, make it also probably of pre-Incal date. . . . Estimating five hundred ravines in the 1,200 miles of Peru, and ten miles of terraces of fifty tiers to each ravine which would only be five miles of twenty-five tiers to each side, we have 250,000 miles of stone wall, averaging three to four feet high—enough to encircle this globe ten times. Surprising as these estimates may seem, I am fully convinced that an actual measurement would more than double them, for these ravines vary from 30 to 100 miles in length. While at San Mateo, a town in the valley of the River Rimac, where the mountains rise to a height of 1,500 or 2,000 feet above the river bed, I counted two hundred tiers, none of which were less than four and many more than six miles long.

"Who then," very pertinently enquires Mr. Heath, "were these people, cutting through sixty miles of granite; transplanting blocks of hard porphyry, of Baalbic dimensions, miles from the place where quarried, across valleys thousands of feet deep, over mountains, along plains, leaving no trace of how or where they carried them; people (said to be) ignorant of the use of wood, with the feeble llama their only beast of burden; who after having brought these stones fitted them into stones with Mosaic precision; terracing thousands of miles of mountain side; building hills of adobe and earth, and huge cities; leaving works in clay, stone, copper, silver, gold, and embroidery, many of which cannot be duplicated at the present age; people apparently vying with Dives in riches, Hercules in strength and energy, and the ant and bee in industry?"

Callao was submerged in 1746, and entirely destroyed. Lima was ruined in 1678; in 1746 only 20 houses out of 3,000 were left standing, while the ancient cities in the Huatica and Lurin valleys still remain in a comparatively good state of preservation. San Miguel de Puiro, founded by Pizzaro in 1531, was entirely destroyed in 1855, while the old ruins near by suffered little. Areguipo was thrown down in August, 1868, but the ruins near show no change. In engineering, at least, the present may learn from the past. We hope to show that it may in most things else.

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UPANISHADS ON RE-BIRTH*

HENCE one whose fire is burned out is reborn through the tendencies in mind; according to his thoughts he enters life. But linked by the fire with the Self, this life leads to a world of recompense.—*Prashna Upanishad.*

THE above quotation from *Prashna Upanishad* gives the old doctrine, the same as in Buddhism, that re-birth is due to mind and to the tendencies therein. "Whose fire has burned out" means the fire of life expiring. "According to his thoughts" does not refer to what one wishes to have for re-birth, but to the seeds of thought left in the mind from the thinking of each hour of life; these in a mass make a tendency or many tendencies which on coming out either keep the soul to that family in all modes of thought and act or tend to segregate the soul from the circle into which it was born. "This life leads to a world of recompense", because by the fire of life it is linked to the Self, which being thus bound goes after death to the state where recompense is its portion. The alternation to and fro from one state to another for purposes of compensation is not the attainment of knowledge, but the subjection to results eternally unless the soul strives to find the truth and becomes free, and ceases to set up causes for future births.

A Jewish tradition says that Adam had to reïncarnate as David and later as the Messiah; hence " to dust thou shalt return".

ON THE LOOKOUT

Is it the war or is it the spirit of the times that makes us receptive to incidents, to narratives, and to ideas, that a few years ago would have been scouted as the wildest of superstitions? Just at the present moment, for example, there is a somewhat animated discussion in eastern newspapers as to the reality of the visions supposed to have been seen by soldiers on the fields of battle in France. Mr. Arthur Machen, it seems, wrote a purely imaginative sketch in which the archers of Poitiers and Agincourt were seen in ghostly array by British soldiers who were thereby encouraged to renewed efforts by such superhuman intervention. Now the question at issue is whether the stories originated with Mr. Arthur Machen or whether they were based upon actual fact. Story writers have often described facts then unknown, and Mr. Machen may have done the same. Miss Phyllis Campbell, writing to a London magazine, says that large numbers of soldiers who fought at Mons and Ypres have testified to the reality of the visions, and now comes a correspondent of the Boston *Transcript* who writes interestingly as follows:

> Machen has never denied that spirits do exist and may sometimes manifest themselves; he merely says that he has sifted the stories of those angelic apparitions and found no first-hand proof for any of them. Therefore he takes it that they are more or less unconscious perversions of his published phantasy. Begbie supplies first-hand evidence of the stories about the angels, and urges that they and Machen's ghostly bowmen have no relationship; the angels are simple facts, and not an

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offshoot from Machen's fiction. Such coincidences have happened before. Long ago, James Payne wrote a novel, and at the end got rid of a lot of objectionable characters by sending them on a visit to a volcanic island in the Pacific, and whilst they were staying there the island suddenly collapsed and vanished beneath the sea with all its inhabitants. Whilst the critics were protesting against the wild improbability of such a finale, the newspapers came out with a sensational account of how a volcanic island had just been abruptly swallowed with its population by the waters of the Pacific, and Payne triumphantly called attention to it and claimed that nature had plagiarized the events from his book.

Mr. Sinnett gives full credence to these stories of phantom hosts. He sees no reason to doubt that a certain number of soldiers have psychic vision, or that such vision may be developed by the strain of constant battle. They might then see pictures of past struggles which would have the semblance of angelic intervention. He says:

> Many thrilling stories are in circulation relating to manifestations of a protective character that have been actually seen in operation by some of our own soldiers endowed more or less with clairvoyant vision. The drift of modern thought, although much less embittered in this respect than it used to be, is still incredulous concerning alleged intervention by super-physical beings. Nevertheless such intervention sometimes takes place. . . . The fact that in some cases stories of the kind referred to have been found in avowed fiction is nothing to the purpose. Swift many years ago described the satellites of Mars in the course of his Laputa story, but that did not interfere with their ultimate discovery.

Possibly we shall have to wait until the end of the war for a settlement of the question, but that it should actually reach the dignity of a public discussion is not without its significance.

The foregoing quotation from Mr. Sinnett is taken from an article entitled "Our Unseen Enemies and Allies," contributed by him to the October issue of *The Nineteenth Century*. The article is even more remarkable than the stories of visions upon the battlefield, not only for its appearance in so staid a magazine as *The Nineteenth Century*, but for the boldness with which its author advances a theory of discarnate powers of evil of enormous potency that make ceaseless war upon the spiritual evolution of the race. For Mr. Sinnett says there are white adepts and black ones, that up to a certain point in evolution they are of an evenly matched strength, and that it is in the unseen domain of their activities that the real struggle between good and evil is carried on.

It is hardly necessary to apologize for the recrudescence of ancient "superstitions," says Mr. Sinnett. We have grown used to the revival of old beliefs, and to the solemnity with which the label of scientific orthodoxy is affixed to them. For centuries we have derided the efforts of the alchemists until Madame Curie taught us that transmutation was by no means a subject for ridicule. Mesmerism and telepathy have become almost tiresomely respectable, and now we are willing to listen even to stories of apparitions upon the battlefield. Superstition is a word that has lost what little meaning it ever had.

A black adept, says Mr. Sinnett, is a being who has consciously and persistently turned his efforts in the direction of evil. First comes the deliberate choice of selfishness as a guide to conduct. This is followed by a disregard of the sufferings of others, and at last comes a conflict with the divine idea as a motive in itself.

> From the earliest periods of human existence that we like to think about, there have been unfortunate manifestations of the tendency de-

scribed, with the result that the world is burdened with the presence of large numbers of highly advanced beings definitely in arms against the Divine programme of human evolution. Certainly the numbers, large though they may be, are a minute minority as compared with the whole human family, but, in the progress of ages, some of them have attained to extraordinary heights of knowledge and power. For progress in that direction has nothing to do with moral excellence. The leaders of the Dark Host are not merely morally inferior to the worst criminals in our prisons; they are wedded to evil as definitely as the most glorious angelic beings that poetic imagination can deal with are wedded to the principle of Divine love and benevolence. But that devotion to evil does not put the smallest impediment in the way of their progress in superphysical knowledge, in the development of spiritual powers, in the expansion of consciousness on planes of nature far superior to this on which consciousness is generally limited by our physical senses. Certainly the Dark Host includes all degrees and varieties of evil development. Most of its adherents are, relatively to the terribly sublime leaders, in the same positions as the privates of an army relatively to their generals, but the energies of all are directed by the mighty chiefs, and, putting the main idea in a single sentence, they are the real authors of the present War.

We need not follow Mr. Sinnett through his reflections and inferences that are naturally tinged with his own patriotic sentiments. It is enough to draw attention to the significance of such a publication, and to the toleration that is now extended toward occult beliefs that a few years ago would have been considered as an affront to the intelligence.

Some of the critics of the baser sort are rejoicing because a distinguished Oriental has written a book that combats the doctrine of free will. The East, they say, is becoming intellectually civilised, and Occidental wisdom is making its way against the outworn creeds that have served their turn. And this for no better reason than that Professor Sorabjee N. Wadia, M. A., has announced himself in a somewhat pretentious volume as a believer in human irresponsibility.

His book is called *Fate and Free-Will,* and on his concluding page he tells us that "free-will has been proved to be a fiction and an illusion." Unless we are greatly mistaken we have heard something of the same sort before, although the average human being is still unshakeably convinced that he has the power of choice between alternative courses of action.

The author is certainly not to be congratulated on his methods of reasoning. He charges the *Bhagavad Gita* with inconsistency because it continually exhorts men to use their free-will against the forces of lust and anger, while on the other hand it teaches the doctrine of Karma which "practically fixes the destiny . . . for the present life." Surely Professor Wadia is not so ignorant of Karma as he would have us believe, or does he merely assume that his readers are ignorant? He must surely be aware that Karma, in its aspect of Nemesis, does no more than guarantee the results of causes, and that this may be very far indeed from fixing the destiny of a life. Are we to understand that the man who has a headache on Monday because he over ate on Sunday, is thereby precluded from resolving not to over eat on Tuesday? The prisoner who is sentenced to a jail sentence is not thereby deprived of his free-will, seeing that he will presently be liberated, and will once more have the choice between good and evil. That Huxley and Haeckel believed consciousness to be a product of bodily conditions, controlled in their turn by accident and automatism, may be true enough, but possibly the author is unaware that Huxley and Haeckel are not now regarded as authorities on such matters, and that their teachings are repudiated by practically the whole scientific world.

But perhaps the author's most curious argument is based on the facts of prevision, and here we may hope to see the beginning of a very pretty little quarrel between his materialistic friends in the west and himself. Certainly we should like to hear Professor Haeckel's views on a clairvoyance in which the author implicitly believes. He reminds us that Calpurnia saw in a dream the tragic end of Caesar. "Duroc," said Napoleon on the morning of the Battle of Bautzen, "Fortune is determined to have one of us today;" and in the afternoon a cannon-ball glancing from a tree mortally wounded Duroc, tearing out his entrails. One fine morning in Martinique a negro sorceress stopped a curly-haired Creole and told her: "You will one day be greater than a queen and yet outlive your dignity:" and Empress Josephine lived to see the prophecy fulfilled to the letter. These are some of the examples of prediction given to us by Professor Wadia. How, he asks, can we believe in free-will when the events of the life are thus clearly foreseen by those who have the requisite faculties?

But is it possible that the author does not see the answer to his own question? If Calpurnia foresaw the death of Caesar it means no more than that she caught a glimpse of the results of a particular cause. To revert to a previous illustration, we can predict of the man who has over-eaten that he will be physically inconvenienced, but this is not to deny his possession of free-will. On the contrary we can hardly imagine that nature inflicts pain at any time from causes that are beyond the reach of free will. If the author is right in his necessitarianism then it is evident that experience has no value whatsoever, that there can be no such thing as virtue, or honor, or duty, and that the whole universe becomes a mere piece of blind mechanism like a clock. Which is certainly the *reductio ad absurdum.*

Casual references to the occult philosophy in the current books of the day are increasing with significant rapidity. For example, a volume entitled *What May I Hope?* by George Trumbull Ladd, LL.D., has just been published by Longmans Green & Co. It is avowedly a Christian apology, and defence, and interpretation, but a rapid turning of the pages discloses such passages as this:—"As says the *Bhagavad Gita*":—'When one person suffers the consequences of his acts, should his fellow-brothers stand by and enjoy the spectacle? Certainly not. They should, led by feelings of universal fellowship, do their duty disinterestedly toward the person suffering.'" Elsewhere we find:—"In spite of modern science the ancient doctrine of Karma will—though it may be in changing form and in subtle and concealed courses—hold on its way. The law of ethical causation will never be abolished or much modified by the positive sciences." But the law of Karma becomes unintelligible without its companion law of reincarnation. Why is it not mentioned? Is the author afraid lest he may thereby give meat to babes, or estrange his audience by an excess of courage?

Another volume, also distinctly Christian, is entitled *The Social Principle,* and its author is Horace Holley. The author believes that we are at the beginning of a new era in which the social principle, as expressed by fraternity, will become the corner stone of religion. Toward the end of his little book he says:—"Nothing endures steadfast in the material world, but everything endures steadfast in the psychic world. Every artist is a member in a brotherhood dating from the beginning of time. As by reincarnation, the artist returns with every generation and to every environment, exercising the same faculty though upon different material and with varying motive." There is no other reference than this, and so we may conjecture whether Mr. Holley wishes us to assume that reincarnation is now an accepted truth or whether he is merely feeling his way. These are but two examples from very many that might be quoted, and they are selected because their authors are well known and reputable writers whose words command attention.